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The CHRISTIAN STATESMAN

Founded in 1867

Jesus Christ Is Civil Governor among the Nations

Pacific School of Religion Berkeley, Calif.

The President's Oath

Key to Kingdom Mysteries

Counterfeit Americanism

By Richard Cameron Wylie

Vol. LIX. MAY, 1925 No. 5

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth St., Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

> *"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

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(Founded in 1867)

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THE NATIONAL REFORM ASSOCIATION

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THE CHRISTIAN STATESMAN

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The National Reform Association

Organized 1863

Chartered under the laws of the State of Pennsylvania

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THE CHRISTIAN STATESMAN

Editor-in-Chief ..... Richard Cameron Wylie
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The State Needs the Bible in the Schools

This is an appeal for the Bible in the public schools and for a more systematic and assiduous teaching of religion in the homes of this country.

Our nation is confronted by the undeniable fact that many of the young people of the country are jazzing to perdition.

We have long contemplated the situation, in the hope that it would improve and that a direct showing of the evil might be unnecessary.

But the solidifying of the evil forces of society against religion in the public schools, the multiplication of tempting snares, and the mad rush after pleasure by both old and young, have made such an increase in the dangers, that further pause in making severe admonition would be sinful.

A leading paper in Washington, D. C., speaks of a ghastly record of criminality on the part of the young. Chief Magistrate McAdoo, of New York, says that a majority of the offenders in crimes of violence are from sixteen to twenty-five years of age. From Baltimore comes the statement that, in 1924, in convictions for law violation, eighty per cent were of young men. Similar word is uttered by judges and prosecuting officers and the public press all over the country. One city prosecutor testifies that in hundreds of cases that he has docketed, charging girls with various crimes, he has found that only three per cent of the girls had received any religious education, either in the school or in the home.

There must be an instant remedy, or the moral foundations of the Republic will be crumbled within a generation. And, if these shall go, then neither life nor property can be protected.

We call upon lawmakers in the various states to rise to their solemn duty. They are responsible to God and to man. Every child in the public schools should receive religious training. The first essential is the reading of the Holy Bible in every school room on every school day of the year. This is the foundation and the only true foundation. Until a child knows of God and His laws, all human enactments are without commanding authority to his mind.

Every child in America is entitled to know of Jesus Christ, the Savior and the Ruler of the world. From millions of homes go children who have no home teaching in the supreme truth. From millions of other homes go children who are but indifferently taught. The state owes it to its own right of self-preservation, that it implant in the minds of its children a full knowledge of the Divine commandments by which nations as well as individuals must be judged.

The record of youthful jazzing to perdition is indeed a ghastly one. The words are not too strong. The state which neglects the reading of the Bible in its schools, and the parents who neglect home teaching of religion to their children, must sometime answer to the Ruler of all. The souls of ruined youth will cry out against them at the Throne of God.

Notes by the Way

France finds it easier to build new cabinets than to pay old debts.

We are all interested in Calvin's dry wit, but more in his dry wisdom.

Von Hindenburg as president of Germany would be a fox as a goose-herd.

The least interested person in wheat prices at Chicago is the man who raises the wheat.

The Bible is a divine telephone. It brings the voice of God to the ear of humanity.

Guard your speech. Your lightest utterance goes on vibrating through the countless ages.

Build better houses for the miserable masses in the cities, and fewer jails for their progeny.

After Mr. Coolidge has outlawed war, he might try his hand at a real job—outlawing booze.

In society, irreligion fosters jazz; in the home, moonshining; and in the schools, banditry.

Give the Teapot Dome looters one more chance—the country has one remaining oil reserve.

To the Ohio house and senate: You are among the faithful who serve your country best by serving God.

Benedict Arnold was crude. He ought to have confessed and then to have had his confession quashed.

As usual, the Hohenzollerns are keeping themselves in bomb-proof shelter, safe behind the Hindenburg line.

Britain is starting a new Dry drive, and she wants Pussyfoot to go over there and look on with his good eye.

Our idea of the ultimate in penitentiary satire would be to have Wheeler inside looking out, and Fall outside looking in.

You may quash those oil steal indictments if you will,
But the scent of the looting will cling to them still.

Scientists have proved that American black-snakes hide in trees. Never mind. These synthetic gin drinkers can find 'em.

Fifty million dollars for a ship to carry airplanes. By the time we get the planes, we may know where we want to carry them.

As a baseball fan, President Coolidge will understand what the country meant by placing him as clean-up man in the batting order.

Doheny celebrated, by giving half a million dollars to build a Catholic church in Los Angeles. It ought to be called the cathedral of St. Loot.

Young John Coolidge, son of the President, writes on his university questionnaire, that his father is a lawyer residing in Northampton, Mass. That boy has in him the makings of a mighty fine campaign manager and press agent.

If Charlie Dawes is ever called as a witness in court, imagine his joy when the judge asks him if he understands the nature of an oath.

At first we doubted the value of the cross-word. But it has enabled 10,000,000 Americans to distinguish between Tacna Arica and the name of a patent medicine.

With an Army officer chasing the bootlegger, and the Navy chasing the rum fleet, there is to be no rest for the wicked, this side of the calaboose or Davy Jones's locker.

When the Wisconsin home brewer defiantly invites the Dry leaders to attend his Wet parties, they ought to go armed with bungstarters and a grim determination to hit in the right place.

As one reads the cocksure arguments of the financial writers, it appears that unless we let in foreign goods, foreigners can't pay their debts; and if we do let them in, we can't pay our own.

With 270,000 public school buildings and 28,000,000 school children and nearly $2,000,000,000 of annual expenditure for schools, we are confronting one of the greatest responsibilities of our national life. Which shall it be: The Bible in the schools and national preservation? Or irreligion and national decay?

One famous critic says that the new popular music expresses the soul of America. How does he get that way? Most of such music is the ravings of mad decadent immigrants. It is forced into the consciousness of America. It is no more a natural outgrowth of the American spirit than the cootie is a natural outgrowth of the American body.

"O ye priests, this commandment is for you. If ye will not give glory to my name, saith Jehovah of hosts, then will I send the curse upon you." That was His word two thousand years ago. It is His word now, to priests in the pulpit and to priests in the magistrate's chair.

Some of the magistrates who deal so leniently with whisky cases, remind one of the old probate court. A citizen met on the street an inebriated judge, and scoffed at him. His honor imposed a fine of $50 for contempt of court. Mr. Citizen protested that the court was not sitting and, therefore, legally there could be no such offense. But the judge hiccuped: "I want you to unershtan, shir, this court is always in session and always an object of contempt."

STORY OF THE MONTH

In a slum district of Chicago, the breakage of arc lights suddenly fell off fifty per cent.

An amazed inspector was sent to investigate the case. In his search he came across a boys' club six weeks old, which had been organized by some of the religious and social leaders of community welfare. Upon its rolls were many scores of the youngsters in the neighborhood.

This particular inspector was possessed of both sense and experience. He reported to the electric light company: "The decrease in the smashing of our arc lights is due to the fact that the kids have been gathered by some good people into clubs, where they have learned to employ their time in fine occupations. The right kind of a kid is a busy creature; but he would rather swim or play basket ball or hand ball than to smash arc lights."

Take your choice.

The Ohio Bible Campaign

By C. McLeod Smith

The readers of The Christian Statesman already know that the Bible Bill was defeated in the Ohio house of representatives by a trick of the opponents. That trick, however, proved to be a boomerang; for the state was aroused as never before, and the bill finally passed the house by an eighty to forty vote.

By a strange coincidence, the bill again has been temporarily defeated by a trick; this time in the senate. As before, the trick may react helpfully, and may lead to the ultimate success of the measure when the senate again convenes on April 16th.

Here are the facts. The senate hearing had been postponed to a late date to accommodate the enemies of the bill, who realized that every day lost would militate against its chances of passing. Immediately after the hearing, the bill was voted out by the schools committee; but, being late in the session, the bill had to successfully pass the rules or calendar committee. This committee has autocratic power to place on the calendar, for senate consideration, just about what it pleases. In addition, this committee has the undemocratic privilege of voting in secret. This secrecy may relate to the committee as a whole, or it may extend to each individual vote.

From pledges given in writing, it was known that five out of eight men on the rules committee favored placing the bill on the calendar; but someone in the committee took advantage of the secrecy in the balloting, and failed to keep his pledge. The bill failed of a place on the calendar, in a tie or four to four vote. An attempt was made in the senate to take the bill from the committee. The vote stood twenty to eleven. The president of the senate, Mr. Lewis, ruled that twenty-four votes were necessary to take the bill from the committee, namely, two-thirds of the entire thirty-five members of the senate.

The chairman of the rules committee and majority leader, Mr. Gardner, is said to have promised the friends of the Bible Bill, that he would see that the measure was given a chance for consideration, after the calendar bills had all been disposed of. In this event, a majority vote only would be required to bring the bill before the body for a vote. He failed to keep his promise. When three unimportant calendar measures remained unconsidered, Mr. Gardner moved that the senate take a recess of five minutes. Such a recess is customary, in order to give the president of the senate an opportunity to sign bills that have been passed. The friends of the Bible Bill unsuspectingly voted for the recess. When it became evident that the recess was to last indefinitely, the Bible men demanded that the senate re-convene. They were sneeringly told by Mr. Gardner, majority leader, and by Mr. Lewis, president of the senate, that the senate would be called together if the friends of the Bible Bill could muster twenty-four votes, which was an impossibility at that time.

At this writing, the five minute session still continues, and will continue until the Assembly re-convenes on the 16th of April, when measures vetoed by the Governor will be considered. There is a probability that the friends of the Bible Bill may retaliate for the

unfair defeat, by refusing to finish the work of the legislature, when the Assembly meets on the 16th, and may force the enemies of the bill to give the senate a chance to vote on it. In such a case, the bill will pass, since a majority of the senate are favorable to it.

The humiliating part of all this is that those chosen to represent the great State of Ohio should stoop to defeat, by a trick, a bill that could easily be passed, if it were given a chance to be considered in an honest vote.

Such is politics today. All of which proves the necessity for our Association with its Christian conception of civic affairs. The bill was largely defeated by a tricky Cincinnati senator. This is the city that originated, some seventy years since, all the opposition to the Bible in our public schools. Mr. Gardner had, as his close adviser, Mr. Maurice Maschke, a Cleveland Jew, and the Republican National Committeeman for Ohio. But "all things work together for good" in Ohio, to those who love God. The Divine Factor, usually overlooked by mere politicians, will ultimately reverse every defeat of a righteous cause.

Joy Cometh in the Morning

Just as we go to press, news comes that, on April 17, the Buchanan Bible Bill, passed the Ohio senate by a vote of 21 to 14.

Truth is mighty and will prevail—not only in the great hereafter, but in the Lord's due time even in this mortal sphere.

Some members of the legislature and some of their underhanded maneuvers during this last session remind one of Bret Harte's lines:

"For ways that are dark,
And tricks that are vain,
The heathen Chinee is peculiar."

But after all, the intrigue of evil is powerful for only a limited time.

The Ohio legislature has performed a duty incumbent upon its members as Christian individuals and as legislators in a Christian state belonging to a Christian nation. They have done their part to open the Bible—the Word of God, the Book of Life—to every school child in Ohio.

The final act in the enactment of this great beneficial measure devolves upon Governor Donahey, whose privilege it is to sign the bill, or whose heavy responsibility it would be to veto the same. We have the fullest confidence that Governor Donahey will sign. It is quite inconceivable to us that he would veto it. In the event that he took no action whatever for ten days (an unlikely contingency, as Governor Donahey is a man of decisive action) the bill would automatically become law, even without the gubernatorial signature. Our confidence in Governor Donahey and our appreciation of his great privilege are expressed in the following telegram, signed by the General Superintendent and the General Secretary of The National Reform Association:

Governor Vic Donahey: The National Reform Association congratulates you on your great opportunity. Your signature to the Buchanan Bill will give the Word of God to more than a million school children, will be a genuine satisfaction to your Christian constituency throughout the state, and a monument to your honor for all time.

C. McLeod Smith, General Superintendent,
James S. McGaw, General Secretary,
The National Reform Association.

Dr. Blanchard's Criticisms

By Richard Cameron Wylie

The January issue of The Christian Statesman contained an article by "Junius Channing Quincy," entitled "Whither the Klan?" In the April issue of the *Christian Cynosure*, there was published an article by President Blanchard of Wheaton College, entitled "An Association of Murderers."

After giving a historical review of the old Klan of post-war days, and after presenting certain alleged facts concerning this more recent organization, Dr. Blanchard proceeds:

> The article which has suggested these thoughts to me is found in *The Christian Statesman* of Philadelpha, a magazine which has been distinctively and earnestly Christian. I do not know the name of the author, but he is a "Quincy," indicating that he belongs to a family of intelligence and standing in our country. This gentleman, unknown to me, begins by stating some objections to the Ku Klux Klan. He objects to the racial attitude, he objects to the regalia, and declares that he has not joined the Klan but believes in its declaration of principles. He avows himself to be a believer in its fundamentals. He then goes on to ask what was the reason for this great movement, and declares it to be the instinct of self-preservation and intimates that the Ku Klux Klan is composed of people deeply interested in the religious and political foundations of our country. How a man who writes thus can secure space in a paper such as *The Christian Statesman* has been, I do not profess to know. * * * Such writing as this must make men like Dr. Milliken, Dr. Sloan and Dr. McAllister turn in their graves. The present management of *The Christian Statesman* is so radically different from the tone and spirit of the great men who originated it, as to make it seem incredible that it is even historically connected.

I have known Dr. Blanchard for more than forty years, and have been greatly benefited by former associations with him in reform work. I have also been acquainted with the great men whom he mentions, and know well their steadfast maintenance of the fundamental principles of Christian reform. I have known The Christian Statesman from its first issue in 1867, although at that time I was but a lad. It gives me something of a shock to read the severe condemnation pronounced upon this magazine, and I can not but feel that Dr. Blanchard's judgment is somewhat warped. Had he confined his criticisms to the Klan itself, or to the statements made in the article that called out his criticisms, there would be no good reason for my writing this article. But when he proceeds to condemn the "present management of The Christian Statesman, and to excommunicate it from the fellowship of the elect, I would be very remiss in duty were I to remain silent. Moreover, the situation is made all the more intolerable by the fact that our critic condemns us without a hearing, thus committing in the spiritual realm the very wrong that he accuses the Klan of committing in the physical realm.

One would think that Dr. Blanchard would know how to spell the name of his own father-in-law, Dr. Milligan—not "Milliken," and the name of his wife's uncle, Dr. Sloane,—not "Sloan." It might also be presumed that he would know that, for more than thirty years, The Christian Statesman has been published in Pittsburgh, not Philadelphia. These however are minor matters, but they show that there has been carelessness somewhere, and that the author has utterly failed to grasp the import and purpose of the article which he criticizes.

"Junius Channing Quincy" is well known to me, and he is abundantly able to take care of himself in this or any other controversy that may arise. I am not called upon therefore to ex-

plain, defend, or to apologize for his article. All that can be safely left to him. But I do defend the present management of THE CHRISTIAN STATESMAN against the accusation that its present tone is "radically different from the tone and spirit of the great men who originated it." Dr. Blanchard does not directly challenge a single statement made in the article which he criticizes. He does not deny "Mr. Quincy's" assertion that the Klan is the "expression of an instinct in Protestant America to guard her own right which was being filched away by insidious practice and by open practice grown brazen through indulgence," he does not deny that the Klan holds to the fundamental principles of Protestant Americanism, as maintained by "Mr. Quincy." He does not make the slightest allusion to the claim that there is need of some organization in which Protestants can unite in maintaining these principles. He overlooks the fact that the man whose article he criticizes is exceedingly anxious that some such organization shall be found. He overlooks the fact that "Mr. Quincy" denies that the Klan is, or can be, that organization. He fails to see that "Mr. Quincy" presents a study of the Klan as an existing organization, apparently increasing in numbers and influence, and likely to continue for an indefinite period, and that he simply undertakes to evaluate this organization as a force in our national life. The critic simply places the Klan in the criminal class, and condemns it to death. However desirable this solution of the Klan problem might be, it does not solve it. The Klan still remains, and must be considered in taking account of social forces. "Mr. Quincy" thinks that it may be studied as an existing institution destined to be influential for good or evil for some time to come.

Our critic, however, does not believe this, and condemns us for entertaining this opinion and acting accordingly. Moreover, he does "Mr. Quincy" great wrong, in representing him as holding that "Protestant unification with the Klan would be a mighty factor and, yoked up with The National Reform Association, they will make a great team." There is not a line in the article by "Mr. Quincy" to justify this statement. In his evaluation of the Klan, he was careful to state that, when freed from un-Christian features and when spiritualized by the uplifting power of Christian forces, it may be a power along the same lines as are being followed by Protestant churches and The National Reform Association.

That there is need of Protestant unification is apparent to all thoughtful Protestants. The lack of it is the reason why other forces, far less in numbers, are more influential in national life. The most feasible method of unification is to agree upon a definite Kingdom program. The Roman Catholics have their Kingdom program, and they are well united in their efforts to carry it out. The Mormons have their Kingdom program, and they are a unit in operating it. Agnostics and atheists, and secularists generally, have their anti-Christian programs, and they have an influence far beyond that of divided Protestantism, because they are united in purpose and action.

Without being yoked up with any other organized body, pursuing without wavering the course marked out by its founders, keeping itself free from all entangling alliances with every other association, whether ecclesiastical, political, or social, The National Reform Association aims to unite in one solid phalanx all true Protestant Americans, for maintenance of the Christian principles in which this nation was originally founded, and for securing the national acknowledgment of Jesus Christ as our reigning King. And THE CHRISTIAN STATESMAN, the official organ of the Association is striving for the same goal.

Jabez Says

A French advocate says that the reason for his great vogue as a divorce lawyer for American litigants, is because fashionable society has set its seal of approval upon the Paris divorce. A woman getting a decree in a court of that city of pleasure, is at once accepted into the ranks of the four hundred—or the four thousand—who enjoy special social distinction. Getting a Paris divorce is exactly like getting a Paris gown. And I suppose that soon we shall see some designation which will enable the whole world to distinguish the aristocratic possessor. A woman buying a Paris hat or wrap, makes sure that the name of the Parisian maker is in full evidence. We may soon see women wearing wrist bangles or Marquise rings engraved "Divorced in Paris."

And sometime the vengeance of God will fall upon the whole Babylonish crowd and their worse than Babylonish practices.

Five years ago Henry Ford purchased a controlling interest in the Detroit, Toledo and Ironton Railway Company, at a price of five dollars per share on the preferred stock and one dollar per share on the common.

Under Henry Ford's management, the railway, formerly a loser, has become enormously profitable. Desiring to consolidate it with his own successfully owned Detroit and Ironton Railway Company, he offers to the minority stockholders in the Detroit, Toledo and Ironton, a price of $100 a share for common stock and $102 a share for their preferred stock.

Shades of the late pirate kings of the railway world! What ails this man Ford? Has he no sense of his own power? In the unhallowed traditions of railway manipulation, are precedents in plenty, to show him how he could assess the minority for the cost of maintenance; and water the capital, and assess the minority again; and issue bonds; and once more assess the minority; and, when the minority had been squeezed dry, freeze it out.

This way of giving to the minority twenty for one and one hundred for one, threatens to upset all the dignity of high finance.

When the oil kings bought up certain officials of the United States, it was a tragedy. And when the Government tries to bring the oil kings and the traitorous officials to justice, it is a farce.

Why is it that when public men are trying to serve private employers by dishonest service to the country, they are highly efficient; and when public men are assumedly seeking to serve the Government, they are stupid beyond words?

The indictments against the whole crowd of bribe-givers and bribe-takers in the Teapot Dome inquiry have been quashed, because a representative of the Attorney General's office was allowed to be present in the grand jury room when the indictments were under consideration. Old Dogberry said: "The law is a ass." That's not true of the law, but it appears to be true of many a lawyer who gets into public office.

Quite naturally, I believe in observing the forms of law in grand jury proceedings; and I believe in every protection of the right of an accused person. And so I would not wish the spirit or the letter of the law to be contravened in order to effect a social result—for we ought to have good laws and they ought to be faithfully and fully observed. But, to the extent that it is fair to intervene a social consideration at this point, I venture to solicit

the attention of the Government and its officials, to one point. The quashing of the Fall indictments has made a hundred thousand—perhaps a million—communists in the United States. For the mass of men are not analyzing with any patience in these days. They see just two things: traitors in public office and citizens in high finance joined together to rob the people, the Government helpless to protect its own possessions; and now the Government utterly unable to punish the thieves and traitors. More than one man is saying that, if the Government of the United States had been half as energetic in its pursuit of crime, as the Government officials were energetic in giving opportunity for the commission of the crime, former Secretary Fall and some of his associates would now be wearing stripes in a Federal prison.

And when government is helpless except in its aid of "malefactors of great wealth," as Roosevelt called them, communistic teaching has fertile soil for its germination.

I wish that some of the analytical minds among the learned professions would study, and that some of the creative genius of the engineers and bankers and industrial leaders would be given to a settlement of, the housing problem in the United States.

With all our plenitude of resources, we are sinning against the whole social welfare, when we leave the housing of relatively helpless mankind to the sport of accident and incident, or to the greed and the need of landlords. One ought not to be so unjust as to condemn the landlords in general. They have some very heavy taxes and expenses to carry, and they have their share of human right to ordinary profit and security. But, in the large cities particularly, the whole scheme of housing needs to be reconstructed.

First it ought to be understood; and, if the great powers of mind of some of the leaders were turned to the study of this question, a survey could easily show how revolutionary improvements might follow. And, if the amazing talent of American engineers and business men could be given to carrying out such devised revolutionary projects, we could have ample housing facilities and perfect security for invested capital, all within ten years.

We do not show half as much sense as the ants or the bees.

Away out in Denver, a few days ago, a man unknown to fame passed from his earthly activities. A record of his life ought to be cherished in golden memories. For he was a human creature with the divine spark glowing always in his soul. Thirty years ago he went west to make his fortune. He engaged in the grocery business in a poor neighborhood. But, by frugality and industry and keen business sense, he made a fortune; and, when he retired after twenty-five years, he called it a jubilee and wrote out an acquittance to all his poor debtors.

His name was Finesilver—Isaac Finesilver; but his heart was fine gold.

Of course, it is not my business to advise other people about their soul satisfactions. But a little hint may be offered without offense. Just try it once. If you are blessed with plenty, and if a lot of poor people are in debt to you, see how much joy you can gain by telling these struggling creatures that their debt is discharged for the love of humanity and the love of God. Up to any reasonable limit of expenditure you can get more this way than by any other expenditure in the world, except by the promulgation of the Gospel of our Lord Jesus Christ. And, in freeing your poor debtors, you are both preaching and practicing that gospel.

And Martha Says

More Bibles in the schools and fewer youngsters skidding to sheol.

It is now revealed that Count Boni cost the Goulds four millions—just to take him on disapproval.

A governor's minor son, plus a sport speedster, plus a truant school girl—a sovereign state's humiliation.

And Paulina Roosevelt Longworth may reach the constitutional age just about the time we shall need another presidential house-cleaning at Washington.

It beats all how suddenly an obscure and ordinary looking flapper is transformed into "a beautiful society girl," as soon as she becomes a bandit or a bootlegger.

There is much discussion in speech and print, on the propriety and advisability of a woman's continuing in a gainful employment, or entering the same after her marriage.

Some of the opposing arguments on the question seem irreconcilable, but on one point both sides are agreed. No one, I think, disapproves of a woman's being employed outside her home, when either sudden emergency or a static unfortunate condition makes it actually necessary for the family maintenance.

But many married women who wish to work for pay, and many of those who uphold their right to do so, assert that such compulsion need not be the excuse or the argument.

While their opponents declare that, with more applicants for work than there are jobs to go around, married women whose husbands are able and willing to support them should keep out of the competition; and that when they hold places in industry, they are taking bread from the mouths of people who are obliged to work in order to live. Moreover, they say that since married women can, and often do, demand only such payment as will provide them with luxurious extras, they drag down the salary scale to less than a living wage.

Unfortunately, most women, and most men too for that matter, decide their individual affairs without considering them very deeply in relation to the common good. But, laying the broader aspect aside, there is a large doubt in my mind whether a married woman really advances her own welfare and her own happiness when, unless driven by necessity, she earns money outside her home.

The plea made for the right of the married woman to employment are first, that she should have the opportunity for a fuller use of her talents, and the right to a greater "self-expression" (a vague term that covers a multitude of sins and follies) than she can have at home; second, that the labor and time saving devices of today have so lessened housework that the home keeping woman is an idler; and third, that by working outside her home, she can afford luxuries that compensate for any sacrifice involved.

Perhaps I am very old-fashioned, but I believe that, every one of these arguments is, except in some rare individual case, a fallacy.

I've known some talented women in my time, and I know that most of them found the fullest opportunity for their gifts right in their own homes. And

I believe that women are more useful when they are inspiring, equipping, cheering and consoling their husbands and children than they can ever be when they engage directly in outside work.

Also, I have known some women who were capable housewives. And I never knew a good housekeeper yet whose time hung heavily on her hands—even in these days of vacuum cleaners, electric washers, mangles, and fireless cookers. Whenever I hear a woman say that she gets her work all done by ten o'clock and that then she's bored because she has nothing to do, I have a distinct doubt about her pantry shelves, and the state of her children's stockings, and the buttons on her husband's shirts, and the kind of meals that she serves to her family.

As to the plea that outside work makes more luxuries possible. Well, most of us have too many luxuries anyway. And even desirable luxuries may be purchased at too high a price.

In an open letter to a newspaper, a married employed woman says that she works, because she "wants better things." And she enumerates as the better things—theater tickets, a car and pretty clothes. Those are all good things,—in reason; but I know some things that are better.

And among them are a man's strength and pride and chivalry.

When a woman weakens her husband's energetic determination to care for his family; when she hurts his pride in that care; when she strips from his love the protective element that is its sweetest and most distinctive mark, she throws away far, far better things than any mere material possessions can ever be.

The most impudent thing that I have read in a long time is a statement attributed to Rear-Admiral Bradley A. Fiske, retired. According to the newspaper he says, "Women have no business meddling in the bloody, noisy, uncomfortable business of war;" and he goes on, "Women not only recoil from war, but the extreme delicacy of their nervous systems make them incapable of even thinking about war in a rational way."

So we are to be silent partners in a "business" (the proper word that), for which we furnish the most important capital—men; and we are to accept in silence our dividends of loss, and tears and heart-break.

Thank the Lord, most women do hate war, despite R. K.'s description of the female as "more deadly than the male;" and most of us *are* unable to think of war in what a professional war-maker would call a rational way.

But there are degrees and qualifications of that hatred. Women as well as men are of many minds. Not all women are extreme pacifists. Many women believe that there may be such a thing as a righteous war, and that there is certainly such a thing as an ignoble peace. And they know that, since a nation has a soul, there can be national as well as individual honor and chivalry. Women of the highest type will fight to protect their personal honor or in behalf of weaker creatures than themselves. And they will uphold their nation in any struggle that involves a similar national code.

But they always have loathed, and now they are uniting to resist selfish, mercenary, senseless war. And they are hoping and praying for the day when the whole world will acknowledge the reign of the Prince of Peace and when any sort of war shall be unnecessary and impossible.

Meanwhile they will resent with all their might any assumption that war is none of their business.

Key to Kingdom Mysteries

By Richard Cameron Wylie

The term "mystery" was used by our Lord Himself, to designate certain features of His Kingdom. It means that the features so designated are understood only by those who are enlightened and initiated into its secrets.

There is always something about mysteries calculated to excite the curiosity and stimulate the inquisitive faculties of the human intellect. Numberless are the attempts made to solve the mysteries of the Kingdom. Many of these efforts have resulted in dismal failure, and few with signal success.

But it cannot be that God intends that we shall always remain in darkness and doubt concerning the fundamental and essential principles of this Kingdom. The intelligent and successful propagation of it demands that these principles be well understood. Its progress is doubtless retarded through lack of knowledge. The failure of Protestantism to formulate and put into operation a definite Kingdom program is a blot on the reformation movement, that ought to be speedily removed.

There is no good reason why Protestants should not agree on a Biblical definition of the Kingdom and on an aggressive Kingdom program. They agree that the Scriptures of the Old and New Testaments are the authoritative Word of God, and the Source Book of facts relating to the Kingdom. They agree as to the place which Jesus Christ occupies in that Word and in the whole purpose and plan of God concerning our fallen race. Jesus Christ, Himself, is the key to all Kingdom mysteries.

It is evident, therefore, that when Jesus Christ is rightly and adequately understood, all confusion and conflict in the ranks of His followers, concerning His Kingdom, will cease to exist. This will involve a right understanding of His person, His official rank, and His activities and achievements for the overthrow of the throne of iniquity and the establishment of His authority over this rebellious world.

Since the Bible is our Source Book from which, alone, correct views of Christ and His cause can be learned, it follows that there must be certain portions of that Book, in which the key to Kingdom mysteries is plainly mentioned. There are other mysteries than Kingdom mysteries, and Jesus Christ is the key to them all. It is necessary, therefore, that we lay hold upon fundamental facts concerning His Kingly authority, if we would succeed in understanding the mysteries of His Kingdom.

We have been warned against trying to find anything in the early chapters of the Bible about the Trinity, and especially about Jesus Christ. But, before we heed this warning, we would like to know whether or not it is wise. Did not the Trinity exist long before any part of the Bible was written, and long before creation itself? Is not the Almighty essentially trinitarian? Are we not informed in a number of places in the New Testament, that He who became flesh and died to redeem the world was active in connection with the whole creation program? Is it not also a fact, that He was the chief actor in the historic preparation for His own advent in the flesh? How, then, can we interpret the Old Testament, even beginning with the Book of Genesis, and fail to find Him whose activities are there recorded? And, since the great thoughts of the Bible are not the thoughts of men just struggling out of darkness into light, but

are God's thoughts, our chief aim must be to think God's thoughts after Him. These divine thoughts comprise the mysteries of the Kingdom. They relate to the beginning, the essential principles, the boundaries, the progress, the duration, of that Kingdom; and especially to the King Himself. Our first and chief concern should be to obtain the undoubted possession of the key to these mysteries, and to learn how to use it.

It has been stated, already, that Jesus Christ, Himself, is the key for which we are seeking, and that it is Jesus Christ in His royal capacity. To forestall any objection that might arise in any one's mind, we will fortify our position by Biblical proof. Jesus, Himself, in unfolding these mysteries to two of His disciples, began with Moses, and going through all the prophets, interpreted in all the Scriptures the things concerning Himself. (Luke 24:27). To these same disciples, He declared that He ought to suffer and enter into His glory, evidently referring to His Kingly enthronement. He began His ministry by announcing the advent of His Kingdom, and finished it by proclaiming the possession of all authority in heaven and on earth, and by commissioning His disciples to proclaim this truth to all nations.

To make a proper beginning in using this key, we must know just where we ought to begin. Our contention is that we must begin where the King is first introduced in the Old Testament, and that place is almost at the beginning of Genesis, the critics to the contrary notwithstanding. That Jesus Christ is to be identified with Jehovah, is well understood by careful Bible students. One of His most common New Testament names is "Lord." The Greek word so rendered is the word commonly used in the Septuagint to translate the term "Jehovah." Turning now to the Gospel by John 12:38-41, we find direct proof that the New Testament Jesus is the Old Testament Jehovah. John there quotes from the sixth chapter of Isaiah, where we have an account of a vision in which the prophet saw, seated upon the throne, Him who is first called "Lord", and who is afterwards described as "the King, Jehovah of hosts." John then adds, "These things said Isaiah, because he saw His glory; and he spake of Him." Evidently John identified Jesus the King as He appears in the New Testament, with Jehovah the King as He appears in the Old Testament.

Since the Bible itself has shown us how to recognize our King in Old Testament records, our next task must be a careful study of His Old Testament kingly activities. So this study must begin just where He began those activities, and He began them just where He is first introduced as Jehovah God. Otherwise we are in danger of losing the clue to Kingdom mysteries.

So much has been said about myths, and folklore, and various unknown authors of unknown original documents, and redactors, and revisers, and the difficulty of separating fact from fiction, that the real purpose of a large part of the old Testament has been overlooked. True, it is quite generally admitted that these early records were written for a religious purpose; but that admission is quite too general to be of much practical value. We want to know what that religious purpose was. We want to know what the real purpose of the Holy Spirit was, in directing the minds of the men who made those records.

Turning now to Genesis 2:4, we are at once introduced to Jehovah God entering upon His Kingly activities with special reference to His dealings with the human race. The whole story is told in the most dramatic manner. The first act pictures the testing of man's loyalty to the King, and his

failure to stand the test. This was the beginning of rebellion on this planet against Divine authority. Satan then took his seat upon the throne of the world.

The next act introduces Jehovah God sitting in judgment upon satan the tempter and usurper, and upon man the tempted and rebellious subject. Sentence is pronounced upon both, the first promise of man's deliverance announced, and the Divine program for the overthrow of satanic authority and the establishment of the reign of Jehovah over all the earth proclaimed. Thus began the age-long conflict which is still raging, and which will continue till all men and nations submit to Jesus Christ the reigning King.

Having now rescued these early records from the irreverent hands of destructive critics, we may profitably pause for a little while and consider a few of the implications involved. The first of these implications is the fact that the present moral condition of the world has been brought about by the voluntary disobedience of man. It is unnecessary to discuss the question about the whole race being tested in the person of the head of the race. It is enough to say that this was the fairest method that could possibly have been devised. We all had a better chance to stand the test in Adam, than any one of us has had since his day. Neither do we need to discuss the question about hereditary evil. It is too well established by scientific investigation, to permit of discussion. All we need to say is that the race is tainted by what is called race sin. And this sin is simply another name for rebellion against our rightful King. It has affected all men both individually and collectively, both religiously and politically.

A second implication is, that advocates of every so-called Christian theory of evolution should adjust their views to the teachings of Scripture, concerning the origin of moral evil. The materialistic teachings of science—falsely so-called—must give place to the anthropology of the Bible.

A third implication is, that it is the Divine purpose to bring about the complete subjugation of man's rebellion against God. This fact solves one of the mysteries of the Kingdom that gives trouble to many Bible exegetes, namely, the extent of the Kingdom. God's Kingdom is absolutely universal. He will suffer no division of His wide empire between Himself and any rival king, either human or satanic. It is His purpose to reclaim all rebellious provinces, and all His own institutions, including the family, religion and civil government.

A fourth implication is, that all the resources of the universe are subject to the command of Jesus Christ, to be used in carrying out His program. This involves the employment of physical as well as moral forces, for the enforcement of the laws of His Kingdom, for the suppression of evil, and for the discipline of mankind.

Rev. David Hughes Edwards of Princeton, N. J., on resigning several weeks ago from his pastorate, said: "I decline to be a pastor-magician. Congregations nowadays do not want originality in sermons but to be catered to rather than to hear the truth. Today they want magicians, jugglers and mountebanks, not those who would tell them the truth. * * * I know popular preachers whose sermons each week can be found in the Sunday editions of the newspapers. That is what the world wants, but I cannot and will not give it in my ministry. Give the congregation what it wants, not what it needs, and you will be a success; but that kind of success is not worth while."

The General Superintendent's Message

"The Everlasting Dominion"

Everything in this world is marked by instability. Your life, my life, and everything pertaining to our lives is transient. The institutions of earth are likewise unstable. We establish our homes as if they would last forever; in a few short years they are broken up by the inevitable changes of time. Even the Church, founded on THE ROCK, rises and falls, and rises again in its fluctuating onward march through the ages. Governments, with the human element always so dominant, are initiated in struggle; they sometimes rise to heights of greatness, but, founded and maintained in selfishness, they soon pass into oblivion.

Is there anything permanent? Do the words, "everlasting," and "eternal," predicate something real and enduring? Thank God, with the help of THE WORD, we can answer this question in the affirmative.

To begin with, we have God as a permanent factor with whom all of us have to do: He is the "everlasting Father," revealed to us in Jesus Christ. Likewise, we have Jesus Christ, who "is the same yesterday and today, yea and forever." Moreover, "the loving-kindness of Jehovah is from everlasting to everlasting upon them that fear him." And in the midst of the changing conditions and institutions of earth, we read the comforting and assuring words, "His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed."

In these great confidences the work of The National Reform Association was initiated by a few of God's devoted children. In the more than sixty years of witnessing for Christ and His Kingdom, able and Godly men have come and gone. But the Kingdom has been making wonderful progress, and is now moving forward with constantly increasing power. The Church is obtaining a wider vision of its mission in propagating the gospel of the Kingdom, and the world is more ready than ever before to hear and to heed this gospel. It alone can save sinful society from disintegration.

Moreover, "This gospel of the Kingdom shall be preached in the whole world for a testimony unto all nations," before the "end" shall come. Workers will change and pass away; organizations used of God and used against God may come and go, but the truth of Christ's coming Kingdom shall go right on until ultimate victory; for *"His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed."*

OUTLOOK

HUMAN MIRACLES ACCEPTED

And now the scientists or the pseudo-scientists announce the development of a prismatic ring, which shall convey sight just as radio conveys sound.

Of course the majority of people, and particularly people educated in materialism, will accept this as a fact.

They do not believe that God can see everything, but they are ready to accept the notion that, by human skill, the eye of man can see everything.

How strange it is that the only miracles they can accept are the miracles of human achievement!

Fifty years ago the infidel lecturers were in the habit of making a great deal of fun of the Recording Angel. They thought he must be kept very busy if he took note of the lightest word which could fall from the lips of a human creature. And now the infidel is led to agree that the vibration caused by the utterance of one word goes on forever and forever into universal space. What he denied to the power of God, he accords to a power which humanity has discovered. In our boyhood we listened to a professor who took frequent occasion to make sneering reference to the Holy Scriptures. Upon one occasion he laughingly and scoffingly referred to "An angel flying through the midst of Heaven bearing the everlasting gospel." And, now, the successor of that atheistic professor might see everyday men flying, bearing messages of business and love under a ten cent postage stamp. It was irreverent to natural law to assume that God's messengers could fly; but it would be irreverent to man to deny that human messengers can fly.

One of the Society for Psychical Research says now that the radio will bring us into communication with spiritual forces; and yet many of the so-called scientists who belong to this body have been denying through the years, that the Holy Spirit could make direct communication with mankind. What they deny to the power of God, they assume for the skill of man.

AN APRIL FOOL GIFT

Pity the oppressed congressmen and senators! They are compelled to accept that increase of pay. Comptroller General McCarl decides that the checks must be issued for the full amount, at the rate of ten thousand dollars a year, in monthly installments.

From Mr. McCarl there is no appeal. Each month a check will be issued to each congressman and senator, for one-twelfth of ten thousand dollars. He may be unwilling to take so much, but he is not to be permitted to take less. The pain of the average national legislator, when he shall be subjected to this tyranny, is something too harrowing for description.

But there is a possible anodyne in a suggestion made by the Comptroller. He says that the congressman or senator must accept the check for the full monthly amount, $833.33, thereby acquitting the United States of his monthly claim; and then, if his conscience smite him because of receiving more than his services are worth, he can draw his own check and send it into the national treasury.

Comptroller McCarl is a most unpleasant character—in this one case. He forces every congressman and senator to take the big check: and then he makes the very insolent suggestion that part of the monthly stipend can be returned. Why did he not have enough good manners to let his tyranny stand by itself without any further hints?

CAUTION AND BOLDNESS UNITE FOR PEACE

If some one could have looked in and listened in on that conversation between Calvin Coolidge and William E. Borah, he would have been witness to a momentous event which may affect the national life immediately and, in large degree, for generations to come. These are two out of the three most powerful political figures in this country; both aiming at the same thing, peace for the world. Working together, the one as President and the other as Chairman of the Foreign Relations Committee of the United States Senate, they may be able to realize the dream of the sages and the hope of the ages.

Let us hope that they came to a common conclusion concerning the methods for a forward movement to place the United States once more in the leadership of the world towards God's peace for men.

Probably no greater contrast was ever presented in American political life. President Coolidge is safely reticent—he is cautious to the full limit of caution—not beyond. He has had little experience in national and international diplomacy; but he has a shrewd American mind, and he is filled with a sense of responsibility toward God and the world. On the other hand, Senator Borah is bold to the limit—and even beyond. In some respects, he is our most admirable figure in congressional life. He is praised as no other man of the upper chamber of Congress is praised by the American people. He has no sense of personal caution. He is for the right, as he sees it; and he lets everybody know what he sees. In addition, he has had an extraordinary training in the senatorial diplomacies, during the most significant period of the world's history in nearly two thousand years.

If we can get the Borah dynamics to impel and the Coolidge caution to conserve, the next four years ought to be the golden age for American diplomatic relations with the other peoples of the world. And peace, under the principles of the Prince of Peace, ought to be established for all who will to be partakers of the blessed bounty.

JOHN D. ROCKEFELLER, JR. FLAYS ABSCONDING WITNESSES

It was to be expected that all of us who are included in the mass of financially common people, would be indignant, when high officials of the oil companies fled from the processes of Government to avoid appearance as witnesses in the Teapot Dome case.

But criticism has come from a quarter where most it can be helpful, and from which perhaps it was unexpected.

John D. Rockefeller, Jr., flays the absconding witnesses, and evinces a contempt for them which may cost them a part of their guilty standing in finance.

When they fled, they pleaded that they were guilty or possessed of guilty knowledge. Their outrageous defiance of the Government puts them in the criminal class. If these fellows, who want all the protection which law and order can give, have no better sense than to defy law and order when their guilty secrets are threatened; they deserve just such chastisement as the word of John D. Rockefeller, Jr. has given, and they deserve something more—to be cut off from association with high finance. A big absconder is twice as contemptible as a little absconder. Petty scoundrels are not taken back into the institutions which they have discredited, and big scoundrels ought to find no more welcome upon their return.

High finance and aggregated industry in the United States need the approval of public judgment; and they cannot retain it, if their affairs are directed by criminals.

THE PROPOSALS FOR MUSCLE SHOALS

Congress adjourned without finally deciding upon any one of the plans to utilize the power of Muscle Shoals.

But some progress was made by the passing of a resolution requesting the President to appoint a Muscle Shoals Commission, which shall consist of a representative of agriculture, a chemical engineer, and a business man, and which shall ascertain the most favorable conditions under which the Government could lease the Muscle Shoals property to provide explosives in case of war need, and to provide nitrates for fertilizers for the farmers.

The three plans which have had wide discussion are these:

1. The Henry Ford plan. Mr. Ford proposed to lease the Muscle Shoals dams from the Government for one hundred years, and to pay an annual rental equal to four per cent of the cost. He proposed to buy for five million dollars, the nitrate plants, the quarry and the steam power plant. He proposed to provide for an amortization of the cost, and to pay fifty-five thousand dollars annually for repairs and maintenance. And he proposed to make not less than forty thousand tons of fixed nitrogen every year, and to sell this at a price which would return only eight per cent profit upon the cost.

2. The Norris plan. This was offered by Senator Norris of Nebraska. It proposes that the Government shall operate the entire project, through a Federal Power Corporation.

3. The Underwood plan. This was offered by Senator Oscar W. Underwood of Alabama. It proposes the leasing of the entire properties to some private corporation.

All of these plans are now in abeyance pending further investigation and report. But probably the commission will have only two of these to consider. For it is likely that Mr. Ford will decline to go further with his offer. When the House passed his bill, and when so much opposition was developed in the Senate and elsewhere, and when so much misrepresentation of his offer and his motives had been put into circulation; Mr. Ford announced his intention to withdraw.

There will remain then, only the second and third plans for definite consideration, with a faint hope that Mr. Ford or some other capitalist may be induced to renew the Ford offer.

Of the two, the leasing of the property would seem to be the more feasible. The plan would be safe for the Government, if the property were placed under proper restrictions and with a recognition of the Government right to commandeer the whole plant, in case of war, or to annul the lease in case of violation of its provisions. Government operation of industrial plants has not been successful. There are some things which only the Government can conduct, such as the postal service; and to this might be added the telegraph service if we could operate it as it is in vogue in Great Britain. But there is a clear line of distinction between such a service as that of the post and the telegraph on the one hand, and railway lines and shipping lines and industrial plants on the other hand. A riot of extravagance and political debauchery would seem to be the inevitable attendant upon government operation of these latter enterprises. We lost millions upon millions in the operation of railways, and saddled the dear public with rates which are back breaking. We have lost hundreds of millions in shipping. And there is no reason to believe that we could operate a plant like that of Muscle Shoals, without plunging it into politics and graft. Private enterprise is better for private business. Government is al-

ready too much burdened with commissions and bureaus, each one ambitious to build itself into magnitude of operation and of political power.

Muscle Shoals ought not to lie idle. But now that the Government does not need, and has no immediate prospect of needing, the power to make explosives for war use, the project ought to pass into the hands of private owners or lessees, who would pay a fair price or a fair rental, and who would be under obligation to utilize the plant according to its original design.

A SECRET OF BRITISH STRENGTH

Stanley Baldwin, Premier of Great Britain, is a keen, strong business man, but one of somewhat narrow outlook. Such a statesman, if we may be generous enough to apply the word to Baldwin, is scarcely competent, left to himself, to guide the destinies of the mighty Empire upon whose possessions the sun never sets.

But he has had sense enough to gather unto his counsel his cousin, Rudyard Kipling, as an adviser; and Kipling is a man of vision.

The practical man and the poet, brought together, constitute the British character. Britain's diplomacy has always been inspired by the dreamers. It has been executed by the men who believed in the vision, even though another than themselves had to open their eyes to its glory.

The visionary man often views affairs in their true proportions, without regard to the distance of miles or centuries. The severely practical man very often sees things only in the sense of their immediate utilization and fruitfulness. Fortunate indeed is that nation where the man with ideas is accepted at his real worth; and where the man of immediate executive ability, possessing sense enough, is empowered with the authority to carry on to the fulfillment of the dream. Great Britain is blessed in that Stanley Baldwin is big enough to accept ideas which his mind never could have conceived. He has called to Britain's help, Rudyard Kipling, the worthy successor to Clive and Cecil Rhodes.

MAKING A MAN OF HIMSELF

There is one rich boy who is going to have a fair chance in life. He is Fowler McCormick, grandson of the richest man in the world. Young McCormick, graduate of a university, has donned overalls and has gone into the mechanical department of the great harvester works of which his father, Harold McCormick, is one of the controlling spirits.

He starts at the bottom of the ladder, and will ask no favors in his attempt to ascend, through the ranks, to a position of power attained by his own qualification.

At that, he stands no better chance than plenty of other boys without wealth. But he stands as good a chance as any of them; and this is the opportunity which so many rich men are denying to their progeny.

By the time Fowler McCormick gets through with his five years or ten years of arduous toil, he will be qualified to administer any part of his father's fortune which may be left after Ganna Walska gets through with it; and, even if the whole of that fortune shall have been wasted, he will be competent to administer any share of his Grandfather Rockefeller's estate which may descend to him.

This is a new and better illustration of the old proverb: "Three generations from shirtsleeves to shirtsleeves in America." Old Cyrus McCormick had in him the making of a fortune while conferring benefit upon the world: and Fowler has a chance to do the same without adventitious aid.

THE POPE WOULD RULE

France withdrew her ambassador from the Vatican, and now she faces the seeming necessity of restoring the diplomatic relation.

The pope refuses to accept the envoy, unless he comes as representative of the French nation. In this, the Vatican is asserting its historic claim to the rights of a sovereign government.

We are not so much concerned just now with the controversy between Paris and Rome, as we are concerned with the necessary implications which the papal claim advances.

So long as the holy father maintains his insistence to such recognition by the other governments of the world, what folly it is for the American hierarchy of the Romish church to deny its political allegiance to another government than our own!

In this country there is no restraint upon the right of the citizen to worship God according to the dictates of his own conscience. There is no power here to make him afraid. Every one has freedom of religion.

But in the sphere of citizenship, no person claiming rights in the United States, can at the same time have any justification for the bestowal of a supreme allegiance or the giving of a divided allegiance to any other earthly rulership.

There is only one King before whom the American citizen can bow in subjection. And that King does not have His throne in the Vatican.

There is no sense in a glossing of the real issue. No matter how voluble may be the denials of the American hierarchy or any of its followers, the pope does set up a claim of supreme political authority. His action towards France is a demonstration that no jot or tittle of the historic claim has been relinquished. The American hierarchy is, or it is not, subject to the pope. If it is not subject to his authority, it is false to its own religious claim. If it is subject to his authority, then it cannot give its supreme earthly political allegiance to the Government of the United States.

OUR ONE PINT PER CAPITA

If Wayne B. Wheeler is telling the truth—and he usually tells it beyond successful contradiction—the industrial alcohol diverted annually from its legitimate use and put into moonshine channels, is sufficient in amount, to produce one pint of synthetic gin or whisky for every man, woman and child in the United States.

Mr. Wheeler told this horrifying fact to President Coolidge early last April. And we may be well assured that he told it to a sympathetic hearer with a quick conscience and a resolute mind.

No such amount of industrial alcohol can be diverted from legitimate to murderous use, without some official connivance somewhere.

Assuming that Mr. Wheeler was justified in making the statement, he certainly must have knowledge of the method by which the diversion occurred; he must know the names of the concerns which procured the alcohol illegally; and he must know the names and the stations of guilty officials. No doubt he gave all such information to the President. Unless he did so, his case was lame, halt and blind. And, if he did so, the country may expect a punitive shaking up. The purveyors of synthetic gin and whisky supply the underworld with the forty rod stuff which stimulates to banditry and murder—and also they furnish to school boys, for their petting parties, the poison which drives to destruction.

Hanging would be a proper fate for the criminal manufacturers and the criminal partners in this murderous trade.

PEACE COURT FOR THE WESTERN HEMISPHERE

At Rio de Janeiro, in April last, there was convened a commission of jurists from all the republics of the western hemisphere, under an authorization given by the fifth Pan American Conference. The purpose was to codify international law for the Americas. But out of it has grown something of exalted significance to the peoples of this hemisphere. It is proposed that the United States and her sister nations shall enter into such agreement as will forever preclude aggression by one American country upon the territory of another. If this shall be done, and if the agreement shall be observed, wars between the republics of North and South America will be forever impossible.

And something more grows out of the conferences of this great commission. It is a plan by which a permanent high court shall be established, to deal with all international questions pertaining solely to the western hemisphere. The suggestion for this tribunal models itself closely after the plan for the World Court, so nobly and strenuously advocated by President Harding and President Coolidge. There could be no conflict between the two. The World Court, with its seat at The Hague, would deal only with those questions which might come before it, and these questions might involve the relations of Asiatic and European countries with those of the Americas. But the Pan-American Tribunal would deal only with those issues which could arise between governments in this hemisphere.

At this writing, no final conclusion has been reached by the commission sitting at Rio. But the plans are so convincing, they make such an appeal to humanitarianism and to every sense of economics, that one is justified in holding high hopes of a conclusion which shall be acceptable to all the nations in the two Americas.

"The Christ of the Andes" is a symbol of the peace and justice which should reign with love over all these lands of promise.

A FLEXIBLE ALLEGIANCE

Reverend Heinrich Mandelartz is a Catholic priest resident in Louisville, Colorado. More than twenty years ago he left his native country, Germany, and settled in the United States.

Citizenship in this country was not of sufficient importance to him to lead him into the Federal courts to obtain naturalization papers. During all this fifth of a century, he has been living under the glory and protection of our American laws and institutions, without taking upon himself any of the responsibilities of citizenship — although, through his priestly office, he has been able to express far more authority than the average citizen can exert by his duty at the ballot box.

Just recently the reverend gentleman was appointed to lead a pilgrimage of priests from this country to Rome, in celebration of the holy year, and to renew his devotions before the papal throne.

When he came to the passport question and the difficulties attendant upon travel, he suddenly discovered that American citizenship might be helpful to him; and he applied for a hearing before the Federal court. April 27, 1925, was set as the date, being the regular day for the presentation of applicants for citizenship. But the reverend father had to leave this country in two weeks before that time; and so a special hearing was granted to him for April 4th, so that he could swear his allegiance here and renounce his allegiance over there, before he should go over there to renew his allegiance there and subordinate his allegiance here.

PARLIAMENTARY REFORM IN BRITAIN

It has long been the opinion of many thoughtful people in America, that our Congress needs to be reformed as to its practice. It is unwieldy. Some of its rules are tyrannical, permitting a dictation by a small group over the whole mass of legislators representing the popular weal; and some of the rules are so loose as to permit filibustering to the point of costly delay or of the defeat of important measures.

But reform seems to be impracticable, because of politics and personal ambitions. No party will take the lead in any measure to effectively reform the rules, and to reduce the volume of the House of Representatives. Indeed, right while the agitation was in progress, the size of the House was increased, following the elections of 1920.

In Britain, they have a more direct way of proceeding to such an end. And they take up proposals of this kind with only a fraction of the public turmoil which would be aroused in this country. Lord Birkenhead stood in the House of Lords, in April last, and proposed a revolutionary scheme to make that historic assembly less ornamental and more useful. He asks that the number of voting lords be limited to three hundred. Of this number, nearly one-half must be persons who have held positions in the empire, in which they have gained experience of the diplomatic, naval and military questions which affect the life of Britain. Lord Birkenhead would even go so far as to admit labor representation, and this would be secured by an authorization to any prime minister in power, to designate from the ranks of labor, parliamentary lords who would not hold hereditary rank. And ministers of the crown would be authorized to address the House of Lords, as now they address the House of Commons.

It is most gratifying to note the composure with which the people of Britain, and even the peers of the empire, receive this proposal. It is discussed with a candor and dignity and an intelligence, which give assurance of a fair understanding of the whole issue involved. Probably something of the kind will be put into effect, and with no more ripple upon the political life of Britain than was caused in this country by the demotion of Brigadier-General Mitchell.

Progressive and intelligent reform seems to be the aim of the most powerful of British statesmen.

LAW NO RESPECTER OF PRIMADONNAS

When a famous song bird, known on every great operatic stage in America, was in Canada filling a recent concert engagement, she—or more likely someone for her—filled a locker in her luxurious private car with French champagne of the "choicest vintage."

As the car crossed into the United States it was seized by customs officials, and its liquid contents were confiscated.

The brief news story which appeared in the papers does not tell whether Geraldine Farrar was in the car at the time, or whether she had taken some other method of getting back into her own country.

Just at the most interesting point the story stops. But any law-abiding citizen can tell what ought to have been the conclusion. The champagne should have been run into the sewers. The car should have been destroyed or sold at public auction. The responsible or guilty party—whether it was Geraldine Farrar or one of her entourage who had committed the crime—should have been sent to jail.

Someone was guilty; and that someone, whether guilty employee or guilty soprano, should not escape the penalty for infraction of the law.

A FAULTLESS ERROR

Many a truth is spoken in misprint.

One of the church papers in speaking of the Federal Council budget in 1925, says: "Wishington Office * * * * $17,400."

That is an unconscious, but apt description of Washington. The capital of our country *is* the wishing town and the wish is often in vain. Too many of our public men go there wishing to be true public servants, and the wish falters in the face of machine obstacles or is lost in the mazes of temptation.

THE PRINCE TO WED

A million youthful feminine hearts in America will lose a beat over the announcement that the Prince of Wales is engaged to a Swedish princess. We confess to a great regret. For a time it seemed that this scion of the house of Guelph might marry the daughter of a commoner, in this country or abroad. If he had fallen in love with an untitled maiden and had led her to the altar, we believe the British constitution could have been changed, to permit him to hold his right to the throne in case he should survive his father. That would have been a good thing for the whole world.

Britain loves her king, and she loves him best because he is democratic. Indeed, she keeps him more democratic than we keep our President. George has far less power than Calvin. We rail a great deal at the cost of the royal family of Britain; and some of the laborites in the House of Commons occasionally speak in unapproving terms of the excrescence on the body politic, but, in reality, Britain is not in any present mood to exchange her king for a president. She is getting along very well, thank you, with far less political commotion than we see in America. One may say that latter, while still preferring our own form of government. But, if Wales had married a princess of the people, and if he could have retained his rights of succession, he would have done much to knit together all the free states of that mighty empire.

THE JEWISH UNIVERSITY AT JERUSALEM

After two thousand years, Jerusalem is to have again her seat of learning.

Earl Balfour opened the Jewish University in March last, and it is now to send out its intellectual strength; and, let us hope, it will also send its spiritual light to all the world.

Israel was God's own people; and to Israel was committed His law for national life. When she failed in her mission, because of her rebellion, her decadent formalism, and her final rejection of the Divine Messiah; Jehovah took from her the national authority of His purpose, and He has upreared other peoples to carry forward His work among mankind.

But the Jewish people have a heritage in the history, in the traditions, and in the consecration of the best part of their race. The amazing intellectual acumen of the Jew has come down to him through thousands of years, from his progenitors who were the servants of God. With the establishment of a great university in the city over which our Savior wept, and with the gathering there of mighty men of the race as teachers, from Christian lands, and supported by Christian sympathy as well as by the resources which have been afforded under Christian government; it may be within the providence of the Almighty that Jerusalem shall be able to get new glory, that the Jewish learning, animated by the Holy Spirit, shall turn to the everlasting truth, and that the university shall be blessed into an acceptance of the Messiah.

Defrauding the Corporations

By Benjamin Jenne

One who has followed the proceedings of our law courts with close attention for some years, must have been conscious that a rich man or a corporation has very little chance in a damage suit which is tried before the ordinary jury.

I recall a typical case which came under my own observation. An Italian passenger on one of our big railways got on a wrong train. By some means, after having his ticket properly punched by the gateman, he eluded the brakeman and took the train on the wrong side of the platform. Ten miles out of the city, the conductor told him that his ticket was not good, and offered to put him off at the next station so that he could return to town and make his proper journey. In his excitement, the Italian, who probably did not fully understand English, rushed to the platform of the train and, as soon as the car door opened, without waiting to descend the steps, he jumped in a mad frenzy, and broke his leg.

The usual ambulance chaser and the pettifogging lawyer got hold of the case, and brought suit for damages. I was called as a witness. My sympathies were all with the poor Italian, but my sense of justice was all with the railway company and its employees; they had done everything which courtesy and care and patience could have required. The man's injury was due entirely to his own insane excitement or drunken frenzy. Both the conductor and the brakeman had tried to get him down the steps quietly and without injury. He broke from them and jumped to the platform with a yell. Plenty of other witnesses besides myself testified to the truth, and the evidence given by the Italian himself was supported only by the fact that he had lain in a hospital for some weeks with a broken limb. Yet the jury returned a verdict of damages to the extent of five thousand dollars and costs.

In countless other cases, there is a similar miscarriage of justice, due to the fact that, when there is a personal injury case with a poor plaintiff and a rich defendant, the verdict is almost assured in advance.

Now the corporations are beginning to fight back and with some considerable intelligence; and I am glad of it.

Last April a case came before the circuit court in Chicago, in which one D. J. Donahue sued the C. B. & Q. railway for forty thousand dollars damages, for personal injuries incurred by assumed carelessness of the railway's employees. According to the report of the case as it appeared in the newspapers, testimony for the plaintiff was given by three doctors, who swore that they had carefully examined the plaintiff and had found him completely paralyzed on his right side, as the result of injuries incurred. After these experts had concluded their presentation, the plaintiff, "Donahue," jumped up in court, threw away his crutches, danced a jig—with his right leg taking its full part in the performance—and announced to the court that he was D. J. Scanlan, a private detective, who had prepared the whole case to expose the methods of personal injury lawyers and their expert medical and surgical assistants. His own attorney had been unaware of Scanlan's purpose, and had taken full part in the proceeding to mulct the railway company. It was not fully shown that the attorney knew the claim to be a fraudulent one; but he certainly prosecuted the case without

proper investigation; and he did not have the slightest idea that Scanlan was a detective. The whole case had been worked up with all appearance of bona fides—that is to say, fraudulent bona fides. For Scanlan assumed to be a grafter, looked after by an easy or grafting lawyer; and the experts knew what they were doing, when they examined him and gave their testimony so that he could win a verdict out of which all the participants could get their bit of loot. The case was bona fide to this extent, that there was a concert between the real thieves and the supposed thief. Circuit Judge Harry Fisher administered a rebuke which ought to go far toward stopping the manufacture of fraudulent claims, in the Chicago courts at any rate. He fined the attorney five hundred dollars; and probably he will cause disbarment proceedings to be instituted. Also he denounced the so-called experts for their gross carelessness, and intimated that they were criminally culpable.

My intense interest in this development is caused by a belief, long entertained and advocated, that our laws should require—and they now do require—proper safety appliances on railways and the utmost care in the operation of trains; that railway operatives should be total abstainers; and that immediate and proper provision should be made to care for any one injured in a railway accident, with sufficient compensation freely given to the injured party, whether it be a passenger merely traveling over the line or an operative who suffers in service. These general rules have been advocated and put into practice by most of the large employers in manufacturing pursuits. It is the right social remedy, the only remedy; and it ought to be a universal practice. There should be no pretext or opportunity for the costly proceeding brought in court in personal injury cases. Deserving litigants are militated against by the innumerable cases that are undeserving. Our courts are overwhelmed with work. Juries are tempted into unfairness. The whole scheme of collecting damages in courts from rich defendants, is provocative of graft from tempted litigants and ambulance chasers and pettifogging lawyers and venal juries.

I am glad that the Chicago case has so luridly exposed the whole nefarious thing.

Under a proper social compact, there would be no opportunity for such proceeding and no occasion for it. Pensions to employees; honorable settlement with any injured person; both of these could be attained at less cost to the corporations than they now suffer—and suffer without awarding adequate compensation to deserving cases of real injury. It is the buzzards not the victims, who have gorged on the awards in damage suits.

Just one more admonition I want to give to the bar associations; and that is, to bring court proceedings against any attorney who is guiltily involved in one of these discreditable cases, and to drive him from the ranks of the profession.

The Walter Hines Page School of International Relations, which is soon to be established, will be the first complete graduate school of its kind in the world. Owen D. Young is president of the Board of Trustees of the projected institution, and Edward W. Bok, of world peace fame, has offered to bear the expenses of the school during its first year of operation. The school will have research departments in international law, international trade, economic relations, racial psychology, and technique of international intercourse, diplomatic custom, and other allied subjects.

Sophisticated Literature

By Charles A. Ingraham

The reports of alleged salacious books and dramas which are ever appearing, the newspaper editorials devoted to the subject, and the hearing at Albany on the clean books bill, give rise to the thought that there must be at least a little combustion beneath the mass of smoke hanging above the horizon. Though it is possible that the public virtue and modesty have been improving during the past few decades, such an opinion is not justified by what passes before the eyes in the daily press, on the street and at the resorts. In days not so very remote, an iron hand was necessary to maintain decency of the printed page. The New York Society for the Suppression of Vice was incorporated in 1873, and, acting under the Federal law for the control of obscene literature, the organization quickly seized the plates used in the printing of no less than 167 different licentious books, which were being published and sold in the United States without let or hindrance. In a period of about one year, beginning January 1, 1910, the obscene books, papers and pictures seized by the Society reached the appalling number of about 100,000. If the flood of salacious books, periodicals and movies is to be checked, it will have to be done through the churches and the religious press, for most secular periodicals are so affiliated with book and magazine publishers, theaters and movies that little aid is to be expected from them.

A favorite argument for those desiring a free rein in this field, one hoary with age and scarcely able to totter about and mumble its protest, is to the effect that the Bible must come under the same criticism with which lascivious literature is condemned. It requires considerable courage to compare that divinely inspired Volume, the Book of the ages and the hope of the world, with unwashed yarns such as on good authority are being widely circulated. A timid, conscientious person might well be apprehensive of being struck dead in his tracks for making such an observation. There are some things in the Bible which, though being essential to record, are not such as to commend them to unnecessary repetition, but they are not of a kind to lead any person astray. These portions do not constitute the main current of the divine scheme; but, as I understand it, the books, dramas and movies concerning which protests are heard, have throughout for their warp and woof an undesirable motive which appeals to the lower instincts. And, even though there may be nothing positively vulgar or reprehensible detailed in the production, it may yet by crafty suggestions and by general tenor of the plot prove really an inducement to immorality, while not outwardly offending the strictest rules of propriety.

Rather than assail the Bible in an attempt to bolster up the cause of free lance, seductive literature, why not attack medical books and periodicals instead of Holy Writ? Surely there is a fine field here for complaint, for on many pages are paragraphs, frequently with illustrations, which might well mantle with a blush the cold face of a marble statue; yet they are freely published and sold to any and all, and pass unchallenged through the mails. But it is well understood by the public that the aim of medical literature is high, and that it is necessary to the efficiency of the profession that they be informed regarding everything having to do with their calling, which has for its object the conservation of the

body. The Bible has a similar, though higher, mission—it was written for the conservation of the soul, and that being the case, it was necessary in both instances to state plainly the information required. Right here is the ground upon which to decide as to the character of any book or drama. It should be inquired of as to what constitutes its underlying purpose, whether or not its real bent is in the direction of immorality. The above reference to medical periodicals is, of course, not inclusive of certain magazines which, masking as health journals, are said to be purveying putrid literature.

The test alluded to may be interestingly applied to all literature and to the writers of it as well. Shakespeare's plays contain much vulgarity, but this with him (who has been called "an inspired blackguard") was a side issue—his genius rises above all this coarse stuff, and soars as an eagle in the heaven of his imagination; his faults were functional, not organic. Robert Burns wrote poems which are not fit to print, but this was not his main purpose; he had a great soul and, when in his own proper mind, was a man of faith, one who beheld beauty in nature and nobility in character everywhere, and celebrated it all in immortal verse. Walt Whitman unnecessarily offended the proprieties; yet he did not wallow in his animal propensities, but with great poetic insight was an interpreter of humanity to itself and a prophet of democracy. Hawthorne's "Scarlet Letter" has a plot which involves an unworthy situation, but this is overlooked because of the consummate art and moral purpose, with which the author carries forward the story to its tragic ending. In all these instances, the objectionable is not the end kept in view, but is subordinate, transitory and supernumary; the vital, the real, the essential is superior to the mere materials upon which genius operates and develops, and it rises above them as does the flame above the gross fuel which it feeds upon. Though Shakespeare accumulated a fortune, money was not his chief aim nor that of any of the authors mentioned above; Burns and Whitman were poor men.

Are those who are writing the books, plays and scenarios concerning which there is complaint, geniuses; and is the general trend of their works of a character to neutralize whatever of censorable elements they may contain? Or are these productions really a merchandising, of sentiments which ought not to be given publicity? Mere outward semblance is not a safe guide—transparent drinking water may have in it the germs of death, and a man may look perfectly fit and have in his blood and flesh and bones the taint of a malignant disease. On the other hand, a person may be disfigured and rendered socially undesirable by a facial blemish, though being in a high state of health and strength. Which is to say that superficial appearances in literary work are not to be the only criterions, but that the secret of its influence is to be sought in its internal meaning and design.

There can be no doubt that the fountains of American literature are being polluted for mercenary ends, and some adequate means should be adopted to prevent this crime. We are very critical concerning our food and water supply—oysters for instance—but there are elements worse than typhoid germs in sophisticated books and dramas.

The Turkish government is imposing such difficulties and restrictions upon the Christian schools within its territory, that the boards of trustees of Roberts College and of the American High School for girls are considering offers from the Bulgarian government for a removal to Sofia.

Counterfeit Americanism

By Richard Cameron Wylie

No appellative is more popular in this country today than the term "American." Many people may be ashamed to be known by other titles, even when they are most appropriate, but no one is ashamed to be known as an American. No matter where they sprang from or what opinions they hold, all dwellers within the boundaries of the United States are proud to be known as Americans.

It is a noticeable fact that a great variety of views and conflicting opinions are foisted upon the public as the very essence of genuine Americanism. No matter what any groups of people believe, or what conflicting and absurd theories they advocate, they are sure to label their theories as American; and, in so far as they differ from the theories of other people, they insist that theirs are the only genuinely American ideas now extant. The result is unutterable confusion.

Just now we are being treated to all sorts of so-called American doctrines concerning the relation of the State to religion, with special reference to the Bible in the public schools. It may help to clarify the atmosphere somewhat if we examine some of these counterfeit brands of Americanism.

The first to claim our attention is the Jewish brand. We are informed that on March 24, by unanimous vote, the New York branch of the United Synagogue of America, at its fifth annual meeting at the Hotel Astor, went on record as opposed to any move which in any way might link religious education with the public schools. The action taken was in these words: "Resolved, that this convention is opposed to any movement which in any way whatever endeavors to link up the public schools with religious education." In the discussion of this resolution, special mention was made of the policy of setting apart certain hours of the school day, for religious education under the tutelage of the various denominations. This policy and all other policies whereby there might be any connection at all between the State and religion were emphatically condemned. The point to be especially noted is the fact that this action was taken by these Jews, not as Jews, but, ostensibly at least, as Americans. Rabbi Kohn, vice president of the association, said, "I think we Jews ought to insist upon the maintenance of the old American traditions, and we ought not to countenance any deviation from that, however innocent it may appear when we first view it." This last expression seems to have special reference to the setting apart of special hours of the school day for religious instruction. Advocates of that policy should take note of the fact that their favorite method receives no encouragement from Jewish quarters.

The inconsistent feature of this action lies in the fact that these Jews propose "to insist upon the maintenance of the old American traditions." How old is the tradition that there shall be no connection between religion and the public schools? The real ancient tradition is that religion had a prominent place in every schoolroom. Daniel Webster declared that there were four, not merely three R's, taught in our American schools, and that religion was the fourth. The history of the controversy shows that the first

struggle about this matter, about seventy-five years ago, was a struggle, not to put the Bible in the schools, but a struggle to put it out, and that it was carried on by Roman Catholics. If the Jews purpose to maintain our old traditions they will strive to have the Bible read in every school room, instead of striving to have it banished.

The second counterfeit brand of Americanism is that which is advocated by the Roman Catholics. These people hold to a true theory of education, according to which there is no true education which is not Christian. But they hold that the Roman Catholic church is the only authorized agency for imparting this education. They are really opposed to any system of education by the State, apart from the supervision and control of the papal hierarchy.

Pope Pius IX said, "Catholics can not approve a system of educating youth, which is unconnected with the Catholic faith and the power of the Church." If they were logically consistent they would have nothing to do with our American public school system. But it is certainly true that a large number of Roman Catholics are employed as teachers in these schools. The theory on which they thus link up the schools with their church, seems to be that they will go as far as school boards will permit, in bringing these schools into connection with "the power of the Church."

The whole educational policy of the Roman Catholics is wholly un-American, and tends to the destruction of our American school system. This destructive tendency is especially seen in their repeated demand for a division of the school fund, for the support of their parochial schools. If they may make such a demand, so may all other denominations and all cults whether religious or agnostic. And when that policy is inaugurated, our public school system passes out of existence.

The third counterfeit brand is that of the agnostics. Its chief exponent is the paper which calls itself *The Truth Seeker* published in New York. The name itself is quite suggestive. It seems to involve the admission that it has not yet found the truth. And this becomes quite plain before one has read much of its contents. The Apostle Paul described this paper and its editors and contributors, in II Timothy 3:7, when he referred to them as "ever learning, and never able to come to the knowledge of the truth." This fact is illustrated in every issue of that sheet. The latest illustration of it that has come to our notice is furnished by the issue for March 14, in which the words, "Thou shalt not suffer a witch to live," (Exodus 22:18,) are quoted and condemned as the very essence of horrid cruelty. If the critic had any accurate knowledge whatever of the witchcraft of those days, and of the social and political, not to say religious damage it sometimes wrought, he would certainly change his views as to the utility of the law by which it was condemned.

This agnostic publication, and all similar publications, are hostile to the Bible in the public schools, as well as to all other Christian features of our social and political life. Their whole policy is characterized by blasphemous and scurrilous features. But it is incapable of doing harm except among people who, like themselves, are grossly ignorant of the truth.

The next counterfeit brand of Americanism is that which is held and advocated by professing Christians who have accepted the secular theory of government. If they are educated they admit that originally there was a close connection between our country and Christianity, and that the Bible had its place in all our public schools. But, in their view, Americanism is

a variable system. With a change in the character of the people through immigration from abroad, they hold that there is a necessary change in what constitutes Americanism. Many of our citizens of foreign birth are still aliens in every thing except that they now reside on American soil and have acquired the right to vote. Instead of becoming Americans in reality, they claim the right to revise and revolutionize everything that is distinctive in historic Americanism, and that furnishes our country with its crown of glory. This large body of people has been naturalized in form only, not in fact. But the chief shame of it all is that so many of our native born Americans, who ought to know better, have adopted the pernicious theory that ignorant peoples, who know nothing of the genius of the American Republic, should be granted the right to reverse and annul all that is peculiarly American.

One more kind of spurious Americanism must be mentioned, and for want of a better name it may be designated as the cowardly brand. Those who have accepted it virtually admit that they know better, but they lack the courage of their convictions. They are lovers of peace more than lovers of truth and righteousness. Because these alien ideas already considered are pushed to the front by their advocates, rather than have any controversy, these lovers of an ignominious peace quietly and basely surrender. They let the enemies of our glorious institutions destroy everything that gives our country distinction; allow the Bible, in the light of which our freedom was secured, to be banished from our educational system; and quietly stand by while our Lord and King, who gave us our free institutions, is grossly insulted. Of all the people who hold to views that are hostile to true Americanism, this last class is the most to be condemned.

AN ARRAIGNMENT OF JEWISH THEATRICAL MAGNATES BY A JEW

It is a hopeful thing when self criticism and reform of itself and its members, occurs within a race, denomination or community, instead of being forced upon it from the outside. From a Jew, there has recently emanated a confession of the part which Jews have played in the degradation of the American stage and screen, and a plea to some of the members of his race to cease debauching public morals and bringing disgrace upon their racial name. This Jewish critic of a certain class of Jews is Ralph Philip Boas, and he says in the *Atlantic Monthly*:

It is the bald commercialism of the whole business that is so discouraging—its utter lack of moral and artistic altruism, its cultivation of a background of triviality and immorality. That the American public has allowed itself to be artistically debauched is no excuse of the men who have served up the poisonous fare. They have betrayed their heritage and race; they have been worse than a wilderness of anti-Semites. For they have created a condition in which their success has furnished a fuel for racial attack, that no amount of regulation anti-Semitic propaganda could have furnished. They have made the great refusal. A chance that no theatrical producers in the world ever had was theirs and they have with deliberate cynicism thrown it away. Their argument that they were merely giving the public what it wanted is worthless, for they have created their public. Nor is their other defense any better. What they have done, it is maintained, they have done, not as Jews, but as other Americans. Yet they remain Jews to themselves and to the world. And they are not as other Americans. They are marked men, heirs of the noble ideals of a race which gave Western civilization religion and morals. And they have betrayed their race for twenty pieces of silver.

A library for the use of detained immigrants has been established at Ellis Island. The selection of books is made with regard for instruction as well as interest.

Special Correspondence from Mormondom

Religion Classes, Unemployment and Personal Choice in Lawbreaking

[Information direct from Salt Lake City, Utah.]

As expected, the Utah legislature had to take up the question of religion classes in the public schools, before it could adjourn.

And, as expected, the whole question revolved around the rights or the feelings or the assumptions of the dominant church.

It has been the practice in some localities to merge the afternoon school hour into the religion class hour, with the same teacher, in the same room, and with the same pupils. And of course the religion is Mormonism. In this way the dominant church has kept its own doctrines as a part of the curriculum for its own children and, because of the spirit of companionship in which it has enveloped its teachings, for many of the children of non-Mormons.

A bill was proposed, at the legislative session just closed, to forbid the use of school buildings for the teaching of religion. A great many amendments were proposed, and the whole question was thrown into confusion, out of which came an open debate concerning the dominant church. Finally it was proposed and carried, that no religious exercises should be held in the public schoolrooms until thirty minutes after the regular close of the school hours in the afternoon. While this sounds like an inhibition, it really is a permission and would seem to be exactly what the Mormon church wants. After the regular school work, the children will be allowed to play for a half hour and then to enter the schoolrooms for religious instruction. Quite naturally, Gentile children as well as Mormon children will enjoy this half hour of play, and will be ready to re-enter the schoolroom.

One of the things that delights me, as giving some signs of progress, is the candid way in which leading legislators spoke of the dominant church. For instance, Alonzo Blair Irvine, president of the state senate, himself a Mormon of high degree and a lawyer of prominence and ability, took the floor and did not mince words at all, in his opposition to the proposal of Mormon elders who wanted no such inhibition as the half hour of recess would create. The most ardent of the Mormon church henchmen wanted either no inhibition at all, or no recess, or only fifteen minutes between the close of the regular school work and the opening of the religion classes. Senator Irvine left the chair to take the floor and fight for this much of freedom—a half hour of recess between school and Mormonism. That is one good sign. Some of the younger men who are leaders, are showing a fine courage in their outspokenness. It may not seem so significant to people at a distance, but, to us who know how the political and business forces here are moved, it is a magnificent thing when any man—particularly a member of the dominant church—dares to do any "talking right out in meeting."

* * * * *

There is a vast deal of unemployment in Salt Lake, and constant appeals are coming from philanthropic and commercial bodies, in behalf of the men who are without work and of their families which are thus left without income and too often without resources and sustenance.

The unemployment problem in Mormondom has in it an element of sinfulness which does not always attach

to the social movement where similar symptoms appear.

Utah has almost unparalleled natural resources. A great many mighty enterprises are awaiting development. Where men have had the courage to go into big projects, they have made success. Utah claims that she has the greatest copper mine in the world; the greatest sulphur deposit in the world; the greatest salt deposit in the world; and the choicest irrigated farms in the world. Besides these, there are more than a fair proportion of the usual opportunities. But the blight of the church rule holds back enterprise, and therefore makes unemployment.

The church-organized and the church-controlled civic societies are begging and pleading for benevolence or charity to dole out to able-bodied men the crust to sustain them; when, if the church would take its dark hand from the throat of Utah, there could be employment for all. Utah has but half the population of Colorado, though the former state was settled ten years earlier. Utah has more resources than Idaho, yet Idaho is growing faster. Utah's disaster, growing now in magnitude, is that the church dominates everything. And American citizens will not rush in to invest capital or to take up residence, where an un-American church exercises business, political and social sway.

I am quite sure that the facts are coming more and more to the surface, that more and more people are coming to appreciate the character of this deterrent upon community progress. I know men who have worked here through a generation, men of talent, merely for the sake of establishing a profession or small business, with inadequate results; and I know that these same men, in other and more favored places of residence, would have been leaders in their communities. They would have achieved fame and comfort for themselves; and in so doing they would have developed vast enterprise and given growth to the state and employment to its people. But, here, they are afraid to launch out.

To me it is one of the most ridiculous things I have seen in any community in the country, that the Mormon church and its agencies should be deploring unemployment in Utah, when the whole policy of the Mormon church induces to unemployment.

* * * * *

Before the Rotary club of Salt Lake City, Apostle A. W. Ivins recently made an address in which he spoke in the most severe terms of the lawless element in society.

"Tony" Ivins, as he is familiarly and affectionately called throughout Mormondom, is a great business leader and a fine speaker. Talking before the group of business men whose sympathy went out to him, quite naturally he would be led to make very bitter utterances against banditry, bootlegging and all other forms of crime which are the common lot of communities in this age.

But I wonder what Mr. Ivins and his colleagues think of the great preceptors of lawbreaking. Every president of the Mormon church has lived in flagrant violation of the law; and to this day Mr. Ivins teaches that all of these were prophets of God, whose example was, and is, a holy one which should be followed by all humanity. It is well known that Mr. Ivins knows of a plural marriage ceremony which united his daughter to a married elder of the church, long after the manifesto which assumedly inhibited polygamy. That case is a flagrant violation of law.

When the prophets lead in lawbreaking, how much value is their preachment against lawbreaking?

To the even ordinarily logical mind, it is absurd for the Mormon prophet to say, "I will obey all the laws ex-

cept the one that I want to disobey; and it is my right to make this discrimination. But you, my fellow citizen, must be submissive to all the laws that I want you to be submissive to, and must support me in breaking all the laws that it is against my inclination to observe."

There is a limit to the ability of any man or any church, to get away with that sort of stuff. And the Mormon church and some of its leading elders have about reached that limit.

If they could only know how people turn and chuckle when they hear the Mormon prophets rail against lawbreaking by others, they would realize how ridiculous they make themselves.

The best aid to law observance which the Mormon prophets and their organization could give at this time, would be a frank acknowledgment that they have violated the law and countenanced its violation, and that they have repented of their misdeeds and will commit them no more.

NEWSPAPER RESPONSIBILITY

By Ernest Turner Mason

Having some acquaintance with newspapers I am quite sure that no one among the respectable ones would willingly foster crime.

And yet there is a tendency to stimulate the wild life among the young, by the entrancing accounts which are printed in the daily press of the wrongdoing of the youthful criminal class. Within a week in the perusal of my daily newspapers, I have encountered a score of stories which would incite to crime, instead of restraining from it, the undisciplined mind of youth.

A story of four young persons, two boys and two girls, who stole a motor car and held up a drug store, appears under the title of "Bandits De Luxe." The thieves are described as college boys and girls, with fine education and wearing gorgeous raiment. They simply wanted a joy ride and money to provide for the expenses of an evening at a cabaret.

Another story of three boys ranging from eighteen down to sixteen years of age, arrested for a murder alleged to have been committed by the eldest of the three and for participation by the other two in a street robbery, calls the youngest of the three "The Baby Bandit," and gives a narrative of his exploits which is a temptation rather than an admonition.

Needless to go on with the recital of detail. In nearly all of the stories the girls are described as being beautiful, and the boys as handsome—they are called "shebas" and "sheiks." In most cases the photographs are printed; and other children, unrestrained, are misled into the supposition that the way to acquire ease and fame is to engage in a life of crime.

The whole issue which I would raise with the newspapers pertains to the method which they employ. There is a way to treat crime which shall make it abhorrent. Stern reprehension of the offender and the offense, with emphasis upon the inevitable consequences to the youth and the horrifying disgrace to his family, would be a warning; while the generally prevailing way makes crime heroic and attractive. Instead of picturing a boy as handsome and a girl as beautiful, when they engage in banditry, the newspapers ought to show the distortion of their souls. Instead of magnifying the idea of the pleasures of the criminal life, the newspapers ought to show the jail and the gallows.

Church and home and all the good forces of society must find a part of their blessed work nullified so long as the newspapers portray crime and criminals in the present alluring tints.

EDITORIAL

TENNESSEE DID RIGHT

Some of the secular newspapers are having a lot of cheap fun, or what a few of their readers may call fun, because the Tennessee legislature has forbidden the teaching of evolution in that state.

Most of the comment is based upon an utter misconception of the fact.

Any one has a right to entertain the speculative theory of evolution. If he shall choose to hold it and to persuade himself that it is the reasonable hypothesis of the earth's development with its varied forms of life, no one will say him nay.

But the teaching of evolution, as a scientific certainty fully proved, is quite another thing. It has never yet been demonstrated; and therefore no teacher has a right to present it in any public school, as a fact for acceptance by the impressionable mind of youth.

Evolutionists claim that the believer in Genesis is a victim of superstition and ignorance, and that his positiveness is nothing but obstinacy.

But in that domain the average evolutionist and the average atheist possess an obstinacy which is both stupid and vindictive. He assumes as a certainty that which has never been proved, and he rails, in most vindictive fashion, against people who are not as foolishly prejudiced as himself.

The only difference between the present school of theistic evolutionaries and their predecessors, is that in these modern times most people of this class have a smattering of learning. But, as a rule, they are of the same cast of mind as were those who swaggered through half-baked literary societies and debating clubs a generation ago. We recall that, in a village near our boyhood home, lived a man who had the shadow of all learning and the substance of none. He was an atheist. Also, he was an evolutionist. He used to gather the young people of the village in his store and talk in flaming sentences about the glory of "Bob Inglesoll's orations." He thought that Bob was greater than Moses, and that Tom Paine stood head and shoulders above the Apostle Paul. He knew all about the earth. He was a convert to the idea of the Symmes hole running from pole to pole. The earth was hollow and revolved upon an invisible axis. He proved his case—for no one else was permitted to say one word to his fifty. By the way, in his day the Symmes hole idea had a lot of scientific advocates. They were just as certain as the atheist evolutionists are today. If they had been permitted to do so, they would have taught the fool notion in the public schools.

The Tennessee legislature is right. Men and women will get a full supply of untenable and even idiotic notions after they get out of the public schools. Teach them there only the truth—the known truth. It will be a lamp to their feet. It will equip them with mind and spirit to test new scientific and unscientific theories as they may be presented from year to year. Long before the present school children of Tennessee shall have reached the half century mark, many of the theories of the evolutionists of today will have been discredited in favor of what their successors may call a still newer truth—also unproved.

The first truth of all is God. And no theory which impinges upon the existence and the omniscience and omnipotence of Almighty God, ought to be permitted as a teaching in the public schools of America.

BIBLE OPPONENTS GRASP AT STRAWS

Of all the far-fetched arguments against the Bible in the schools in Ohio, the one which has had to travel the most roundabout journey is the one developed by the opposition while the Senate Committee had under consideration House Bill No. 14. It was offered by leading newspapers of the state, to the effect that the schoolbook Interests were the moving cause in behalf of the introduction of the Bible bill and of the campaign to procure its passage.

These mysterious Interests were more powerful than all the religious forces of the state. It was these Interests which had enlisted The National Reform Association; and Representative Ross P. Buchanan, the father of the original bill; and the Klan; and the various patriotic organizations which had given united support.

In some deep and untraceable way, these Interests were to make great profit out of the reading of the Bible in the public schools. No one among the journalistic discoverers ventured to tell just how the financial gain was to be achieved. But the profit was to be certain and also extensive.

One may scan all the written and spoken argument in this case, and one may rack his brains for an answer, and yet fail to find the slightest possibility of profit to the schoolbook or other book Interests, in the reading of the Bible in the public schools of Ohio—unless—the use of God's Holy Word in the public schools as a daily communion, will so enlighten the mind and uplift the soul and improve the body of the pupil, that he is a better qualified citizen; and, therefore, more likely to read books. If this be the answer we must agree with the opposition. But such answer is the last one which the opposition itself would either adduce or accept.

WISCONSIN'S LAWLESS LAWMAKERS

If it had to come from anywhere, it was almost certain to hail from Wisconsin. In the legislature of that state, two of the state senators have announced that they make high-powered beer and alcohol-burdened wine in their homes; and that they intend to continue the practice—in defiance of the Constitution and the laws of the United States.

The Federal Government may be unable to reach them. And in Wisconsin, there may be no such sentiment as to impel action. But both these lawbreakers ought to be impeached. Upon their own present declaration, they are guilty; and the legislature of Wisconsin, if it possessed any self-respect, would bring proceedings against them, and, if they were found guilty, would attempt to deprive them of all right to hold public office.

How would one of these Wisconsin senators feel, if a bandit should invade the senator's place of business and steal a pay roll? He would howl for police protection and for the enforcement of law and the restoration of order. Probably he would yell his head off, in protest against the reign of lawlessness and the inefficiency of officers. But the bandit has just as good a moral right to steal the senator's cash, as the senator has to defy the law and the Constitution of this country. Such state senators ought to be in the pen where they belong, keeping company with their kind. They are helping to make bandits and murderers, and they ought to be with the works of their own nefarious creation.

And, if Wisconsin has not enough self-respect to rid herself of defiant criminals who make laws to bind other people, perhaps the Government of the United States can take some action which will rid the supine state of its own infamy.

ENFORCEMENT FALLS BETWEEN TWO AUTHORITIES

President Coolidge seems to have authorized an announcement from Washington to the effect that the Federal authority cannot make, and ought not to be expected to make, the local enforcement of prohibition. The National Government is concerned primarily in preventing the manufacture and the importation and the outflow of liquor from bonded warehouses. The local government should be concerned in seeing that the small moonshiner and the local distributor are restrained.

However wisely and correctly the President may have determined the line of division, there can be no successful effort for enforcement until there shall be co-operation of the most intimate character. We fully grant that the president had defined the primary duty of the Federal authority in this matter of prohibition; and that the responsibility for local enforcement is properly placed. But there must be harmony in the working of the forces; and there must also be integrity and energy.

As the case stands now, it is not too much to say that some of the minor officials, both Federal and local, are more assiduous in passing the buck, than they are in procuring the harmony which is essential to enforcement. Smuggled whisky comes in by shipload, and fraudulently released liquor has flowed out of bonded warehouses by carload; and local officials have been more voluble in blaming this source of supply, than they have been energetic and faithful in restraining the manufacture of moonshine and the distribution of high powered beer right under their own noses.

We believe that President Coolidge was right, when he pointed out the proper domain for Federal activity. And we earnestly trust that he will compel the Federal officials to occupy that domain. It needs their attention. Much of it is as wet as the Atlantic ocean.

Similarly, we feel that men like Governor Pinchot are correct in demanding that local officials shall occupy their proper domain in restraining the moonshining and the bootlegging—the stills and the breweries and the bars. And we trust that governors and mayors will compel their subordinates to fully occupy that domain. Just now it is as wet as Lake Michigan or the Ohio river.

And, finally, we believe that the only way to get any effective curb upon the illicit flow of the poison stuff, is for both Federal officials and local officials to co-operate for the preservation of the nation's life.

Unless the officers of the law, both Federal and local, shall thus co-operate and faithfully perform their mutual duty, this nation is threatened with almost a civil war. From both New York and Chicago, comes the announcement that the forces of the underworld, financed to the extent of tens of millions, are preparing to make war on organized society, as that society may express its will through law and through the action of elected officials. The army of evil is almost mobilized; it is almost equipped with the man power and the resources; and it is almost ready to declare the war.

If we are to have nothing but a formal definition of the authorities of the nation and the state, and if we are to have only a jealous and hypercritical attitude on the part of one toward the other; the country will find itself, in spots at least, quite helpless in the face of the evil harmony which can prevail among the combined forces of the underworld.

WAKE UP, PROTESTANTS!

In several religious publications of late, we have encountered articles on "Protestant Inefficiency." That is the exact title appearing over one very careful editorial; and subjects of similar import are treated with growing freedom in many of the thoughtful journals of the day.

We do not feel that the Protestant churches are inefficient in their field. Arraignment of pastors and church boards upon any charge of neglect or incompetency, is not justified. The Church is the one institution which has stood through these ten trying years, firm in the faith, resolute in the performance of her mission, comforting and convincing and sustaining tremulous humanity.

But in the mass of Protestant people there has been an inefficiency arising out of wrongful traditions of the Reformation. Protestants in general have not been alert in their determination to guard Protestant ideals, and to assert Protestant political rights.

On every side we see non-Protestant, and even anti-Protestant forces, combining all their strength to secure for their various cults or blocs, the special favors which they deem essential for their special privilege and their growth into power in America.

Just one illustration to show how non-Protestant forces work for their own special advantage. The term of a person occupying a place on the bench of the District of Columbia was about to expire. The judge was a Roman Catholic. His whole proceeding had given indication of his undue friendliness to the Wets and their allies, who were conjoined—as is the bootlegging fraternity in general—to the whole force of the underworld. The appointment of a successor was in the authority of the President. The law-abiding elements in the city of Washington made protest against the reappointment of this particular judge. But, from all over the land—even from places which never had heard his name and knew nothing of his qualification or disqualification—came a tidal wave of telegrams, urging upon the President the reappointment of this particular person. In plain words, all the forces which the hierarchy could command were put to work to enlist political support in behalf of the reappointment of this judge. And the President—who is always amenable to political pressure, inasmuch as it is a part of his bounden duty to consider the wish of the people in matters of this kind—made the reappointment; and his action has been confirmed by the Senate, over the protest of the best elements of citizenship properly represented by boards and committees at Washington.

Suppose some Protestant judge had been urged for this place. Would it have been possible to enlist the whole of the Protestant population, in a demand for his appointment and his confirmation? Scarcely. Before the appointment could have received any fair consideration, a dozen candidates would have sprung up for the place, and, instead of Protestant help to a Protestant candidate, there would have been a Protestant division which would have destroyed the chances of all.

Verily there are some persons who are wiser than the children of light.

Protestant inefficiency consists largely of Protestant neglect to unify in support of Protestant ideals and Protestant institutions in Protestant America. And, unless something is done soon to check the inroads of the various cults and blocs, which know exactly what they want and proceed relentlessly to win their desires; this Protestant America will be Protestant only in name, and will be Roman Catholic, Jewish and atheistic in practice.

THE DISPOSITION OF THE GOULD MILLIONS

All through last April, the Gould estate matters were wearisomely dragged through the New York courts. Thirty-five big law firms were enlisted.

When Jay Gould died, he left property of the value of eighty-two million dollars. Under provident management, this could have been multiplied many times, without any dishonesty toward the public right—for there has been greater increase in other fortunes properly invested. Not all of this vast estate was acquired by means which integrity would approve, or which the law would now allow. But, evil as was the method of gain, the dissipation of large blocks of the estate has been as bad or even worse. Rotten titles and chorus ladies have been some of the purchases made by the Gould millions. And divorce has been an ever present odium.

It would not be fair to pass this point without paying tribute to Helen Gould Shephard, that noble woman whose splendor is the one glory to her father's name. She is not only beyond reproach; she is an inspiration to the whole country.

But, while New York courts were worrying through April with the estate matters, at a cost of $60 a minute to the quarreling heirs, counsel, learned in the law, finding nothing else of sufficient importance upon which to make dispute, debated whether a bill of $4.25 for dog meat was a proper charge against one of the expenditures to keep up the Gould Lyndhurst home. Was a dog necessary for the protection of the property? And, if so, did he need meat? And, if he did need meat, was proper care and economy exercised in securing the scraps from the shop of the village butcher? All these discussions went on, while a court—maintained at public expense—had to listen, and while the representatives of thirty-five eminent legal firms battled to and fro, telling all they knew—and much that they didn't know—about dogs and the adequate satisfaction of the canine appetite.

Verily, verily, with the exception of that part of the estate which goes to Helen Gould Shephard, much of Jay Gould's wealth has gone to the dogs and to meat for the dogs.

A ROMANCE OF INDUSTRY

The sale of the Dodge Motors Company stock for a reported sum of nearly two hundred million dollars is another revelation in the romance of American industry.

From some quarters, comes a harsh criticism of the methods by which men suddenly come to such vast fortune in the building of enterprise in this country. But, in the main, comment is one of encouragement to American citizens to go forward honestly and industriously to embrace the opportunities which this blessed land affords—to one as well as to another, just in proportion to his own abilities and his own habits.

Thirty years ago the Dodge brothers were poor mechanics with a small shop. They were industrious and frugal. Also they were enterprising. Twenty years ago, when Henry Ford needed help in building his cars, the Dodge brothers supplied some of the parts, and took stock with Ford, in payment of their bills, to the extent of a few thousands of dollars. Their foresight was rewarded. Ford bought them out by returning to them millions in lieu of their thousands of investment. And then they organized a company of their own and placed on the market a car which it is not unfair to praise as an honest piece of workmanship, sold

at an honest price. Both of the brothers, after getting into the multimillionaire class, have passed away; and their estate has realized two hundred million dollars for the company which they founded.

Seeking wealth is not the highest ambition to which the human mind can turn. But it is the general occupation of the American people. And, inasmuch as it occupies so much of the time and energy of most of our population, it is well to advise the enterprising and aspiring young man that in this land, there is an open road to fortune, if he will carry along that road the qualities which made the Dodges successful — industry without stint or limit; frugality to the uttermost; and enterprise within all safe limitations.

We cannot join in any criticism of the accumulation of vast fortune by honest methods. The Dodge brothers, in building for themselves a possession of hundreds of millions, must have made minor fortunes for scores of others, and must have given highly remunerative employment to thousands of men—engineers and artisans who, by the exercise of thrift, are or ought to be in the class of home owners and with a reasonable competency assured.

We repeat that the accumulation of this world's gear is not the highest purpose to which human energies can be devoted. But we have no sympathy with those who rail because they have not acquired the millions. In nine cases out of ten, the railers have refused to pay the price in industry and thrift. In the other ten per cent of the cases, the men have chosen what to them was a more agreeable employment of time and labor. They have preferred the higher vocation with all its trials and exactions, but with all its higher pleasures—and they, at least, ought to be content.

SABBATH BREAKING AND MONDAY HEADLINES

Sabbath day violation avenges itself. If you have doubt of that, read your Monday morning newspaper, and see the awful record of disaster which comes to the Sabbath breakers.

Once upon a time, it was somewhat difficult for a news editor to get anything for the headlines in his Monday morning paper. Sunday was a day of rest. With more sedate movement among the people, and with none of the commotions of business, Sunday gave none of the sensations which could make a lurid blaze on the front page.

But all that is changed now. The news editor does not need to worry to find something that will make a scream for his readers. He might make up all his paper except the front page, and leave that wide open for the story of accident and crime which pours in by midnight—enough to fill three front pages—all the consequence of Sabbath desecration. Sunday is no longer a day of rest for millions of the American people. It is a day of speed. The motorist who is only moderately wild on week days, gets wilder on Sunday. The young people who are held to their occupations on the week days, throw off all restraint on Sunday. Booze flows as on no other day of the week. And the Sabbath of our Lord is turned into a lurid holiday, with drunken orgy and smashed motor cars and banditry and death—making a record for the Monday morning paper which ought to give warning to all society.

The desecrated Sabbath is its own avenger; but, unless we would suffer a national calamity greater than all the individual sufferings which ensue, we must bring the nation, the states, the cities and the boroughs back to an observance of that immutable law, the violation of which has always brought God's vengeance upon a guilty people.

THE FOREIGN LANGUAGE NEWSPAPERS

The real reason for a foreign language newspaper in the United States lies in a desire to perpetuate the old world spirit, and to stimulate the formation of the racial bloc.

And, from beginning to end, it is an antagonism of the spirit of America.

For a long time we were inclined to be charitable and even tender toward foreigners — who sought refuge in this country — in the matter of papers to be printed in tongues with which they were familiar. There was a supposition that they could learn more about America and its institutions and ideals, if they were permitted to read the news of the day, than they could learn if they were forced through a period of years to be without the newspaper contact, or with only poor ignorant gropings into a language which they did not understand.

But we have been cured of that feebleness of judgment. The paramount need now is a general acceptance of the American idea by foreigners who come here, and by the children of such foreigners. Nothing which stimulates the old world custom, transported to America in opposition to American institutions, and nothing which stimulates the racial bloc in opposition to the American purpose, should be permitted.

Suppose we grant for a moment that some hardship in convenience might be inflicted upon those individuals of the older generation who may come into our country, and who have neither the time, the inclination nor the intelligence to learn to read the English language; this infliction of hardship or inconvenience is not of as much importance as the ashes of a rye straw, in contrast with the great injury to the American idea which has now been made manifest in the maintenance of racial groups seeking to overthrow American customs, in order to establish here the very things from which they fled in the old world.

English language newspapers in America cater enough to the foreign element, without having a foreign language press which caters not at all to the American ideal, but which is published solely in the interest of a population that, speaking generally, will not assimilate itself to the laws and customs of America.

THE FRENCH STOCKING BANK

According to press reports, the French government is in a bad way again because of its shortage of money. The circulation in France is forty-one billions of francs; and this sum is insufficient for the needs of French commerce. Of course the bulk of it is in paper, and the paper franc is at a considerable discount. Interest rates are high and business languishes. The government, itself, has need of larger revenues. It has had to suspend much of the work of restoration in devastated districts. It has not sufficient means with which to carry forward its plans for air service and for the maintenance of its army.

There is talk of an increase of five billions of paper francs; but this might be a dangerous inflation. There is also talk of a heavy increase in taxation; but this is almost more than the overburdened Frenchman can endure.

There is a heroic remedy which France may be compelled to apply. She made a patriotic call in 1915, and brought out nearly two billions of francs in metal from the old stocking of the French peasant and artisan. By no means did this exhaust the thrifty store. It has been estimated by financial statisticians that approximately two billions more of gold and silver could be found, if these humble de-

positories should be searched. If the call of patriotism is not sufficient, France has plenary power; and she ought to exercise it as Germany exercised it in 1918 and succeeding years. The nation needs gold and silver as a basis for her paper money. With two billions of francs of metal money added to her present stock, the problem of France would be certainly temporarily, and perhaps permanently, solved. She could safely issue the additional five billions and even ten billions of paper francs without creating a further discount. And, with this addition to her circulating medium, the government would have sufficient funds for its own use, and business could be stimulated to a point of productivity which would enable it to carry a heavier taxation.

The thrifty French must not be too thrifty. That stocking store of money has saved the finances of France more than once, but it can save the situation only when it is brought out of its hiding place and put into circulation.

WHERE DO THEY GET IT?

A theatrical manager was charged with smuggling liquor into the United States.

In his indignant repudiation of the charge, he made sardonic inquiry: "Why go to all the trouble to smuggle stuff in, when you can buy champagne or any other kind of liquor, in any quantity, in this country?"

That incident leads to the common sense suggestion that officers of the law ought to deal with the whisky question exactly as they would deal with murder or banditry or embezzlement. If any person of assumed reliability of utterance were to indicate that he knew where robbery was being perpetrated or contemplated, he would be brought before a grand jury or before police officials and compelled to tell all that he knew about the crime.

But, in whisky matters, there is an idiotic and almost a criminal delicacy. No one is forced to tell what he knows, and so the bootlegger gang goes free except in rare instances.

Every time a drunken man is seen on the street, he ought to be arrested and forced to tell where he gets the stuff. Every time there is a high school party at which liquor flows, the boys ought to be compelled to disclose the source from which the liquor came. Every time the whisky store of a private car or club is uncovered by the officers, the owners should be haled before a grand jury and forced to tell where they procured the supply.

This is only plain common sense. It is so common in its common sense that most of the agencies of the law completely ignore it. They seem to prefer an assumption of utter helplessness, in the face of an avalanche of whisky which threatens to overwhelm the country.

Once more THE CHRISTIAN STATESMAN repeats that no bootleggers' ring can long exist in borough, county, state or nation without official connivance; and the most important factor in that official connivance is the utter lack of a common sense method—a lack so apparent that it seems to have been calculated. A new system of procedure, deliberately designed or negligently permitted, is in vogue whenever whisky is under consideration.

If counterfeiting or bank robbery were to be treated as whisky crimes are treated, the land would be filled with spurious bills and the banks would all be robbed into bankruptcy.

Make them tell where they got it. That ought to be the slogan for every law enforcement agency.

And, when the official will not adopt it and act upon it, they are guiltily or stupidly in partnership with the crime.

Make them tell where they got it!

THE COUNTERCHARGES BY SENATOR WHEELER

The most grievous charge found among the charges and countercharges associated with the indictment of Senator Burton K. Wheeler of Montana, was voiced by him in a public interview given during the month of April at Chicago. He said that the Government brought many witnesses to Washington, herded them together in a hotel, and supplied them with unlimited liquor for three weeks before they were called to the Grand Jury room to give evidence against him.

If that charge is true, every official who had any participation in the infamy—either by direct action or by guilty knowledge—ought to be summarily removed from office. And after his dismissal from the public service, he ought to be indicted for violation of the Volstead Act.

If the charge is not true, Senator Wheeler has disgraced himself in seeking to discredit the prosecution; and he ought to be retired from public life with the brand of infamy upon him.

It is too soon for public opinion to offer its final judgment in this case. But there are not wanting many testimonies of circumstance and utterance, which tend to corroborate the charge made by Senator Wheeler.

The bootlegging ring and the graft ring in Washington are one. Liquor has flowed in streams into the national capital; and the public money has flowed out in equal streams and into improper channels. It is noticeable that not a whisper had been heard against Senator Wheeler, until he started to uncover iniquitous proceedings by public servants against the public right. In that uncovering, a most shameful alliance between whisky and graft was exposed. Americans will not cease blushing during this generation, when they recall the significance of the Little Green House, and Jess Smith, and the door-keeper at the capital who was a known bootlegger—and other things of which there is no need to make mention.

If this part of the underworld, which formerly had power at Washington, is now plotting against Senator Wheeler by filling Government witnesses with bad whisky in order that they may be induced to give testimony against the Montana senator, it is only akin to the already proved practices of that gang.

We trust that Senator Wheeler's utterance will drag all the facts to light; and we are well assured that, if his charges can be maintained, President Coolidge will create some vacancies in positions now held by the arrogant and infamous plotters. Calvin Coolidge will have no patience with any officer of Government, who uses whisky as an inducement to perjury.

GUARD PRECIOUS YOUTH

In contemplation of the time when the schools will be closed for the summer vacation, many of the principals in various parts of the country are addressing themselves by formal communication and by individual talks to the parents.

In some localities it has been the fashion for high school boys and girls to arrange for outing parties at summer cottages, with a school teacher as a chaperone. The responsibility could not be properly discharged; it was found to be inefficient—not from any lack of zeal or high principle on the part of the chaperone, but because of the impossibility of having one pair of eyes look after several different people day and night. And so the principals of the schools in some cases are refusing to countenance any such proceedings, and are warning the parents

that they, themselves, must be the guardians of the moral and physical welfare of their own children during vacation time.

This is as it ought to be. And parents should begin to take the necessary precautions. Disaster of sin and sorrow—and even death—has attended upon some of these summer outings. Parents must renew their old sense of responsibility for their children. One may recognize that this is a new age with new customs—with new freedoms and new securities; but one need not lose his sense of old values. The old standards of modesty and purity are everlasting. People may have changed, but the standards remain. And the parent who would secure a happy and useful life for a boy or girl, must take the necessary care to see that such standards are observed, even in the vacation and holiday time of youth.

School principals are not sensationalists in this matter; and the intelligent mind will read more than the principals say in their communications. Copy of a letter sent to many parents has reached us, and from it we quote the following significant paragraphs, which have a meaning more impressive than the mere words can convey:

> It has come to the attention of teachers of the high schools, that some of the pupils are planning to have house parties at summer cottages in various places during the spring vacation.
>
> While the schools disavow any intention of interfering with the right of homes to plan as they see fit for the vacation pleasures of their children, we believe that we should fail in our duty, did we not warn them, in view of our knowledge, that they must take full and sole responsibility for proper chaperonage at all times.
>
> Teachers and administrative officers, in view of their past experience, feel justified in notifying the parents of all pupils in the schools, that no teacher will chaperone any group of students at such parties, and that they unanimously disapprove of them.

DEALING GENTLY WITH THE ERRING ONES

Again this year an official of the United States Government is perpetrating a satire which, except for its own evil precedent, is without parallel.

It is reported in the newspapers, that A. H. Wilkinson, Collector of Internal Revenue at Milwaukee, has made a special appeal to bootleggers, moonshiners and bandits to file their income tax returns, with an assurance that they may register their occupations without fear that the information will be given to sheriffs or other officials who might bring criminal prosecution.

We thought that the Federal Government had gone out of partnership with whisky when the Eighteenth Amendment was passed. But it seems that we are to continue under a gentlemen's agreement. When big business was charged with perpetrating trust practices by a gentlemen's agreement as to territory and prices, there was a cry of rage throughout the country. The old rule of equity was invoked, to the effect that one cannot do indirectly what the law forbids as a direct practice. And some of the most progressive and helpful men of our industrial life were attacked in court and branded before the public.

But here is the Government doing exactly what it prosecuted captains of industry for doing. It makes a compact with the professional criminal that, if he will pay a few dirty dollars into the Treasury, his guilty secret reposing in one department of the Government will not be revealed to another department.

Last year when this same practice was exposed, THE CHRISTIAN STATESMAN called upon the higher officials to repudiate the evil plan and to bring prosecutions in all cases thus exposed. But apparently the whisky and bandit interest combined is too strong; and immunity, so far as one official can give it, is assured.

THE PRESIDENT'S OATH

On the fourth day of March, 1925, Chief Justice Taft administered the oath to President Calvin Coolidge, using the form prescribed in the Constitution with the addition of the words. "So help you God." Thousands of citizens assembled in front of the capitol, and millions throughout the United States, receiving the message by radio, heard this solemn appeal to God for help in the discharge of high official duty.

It will be recognized by all who are familiar with the Constitution, that the appeal to God is extra-constitutional. Although many a President-elect has been urged to take the oath in the name of God, there is no record of its ever having been done, except by George Washington and Calvin Coolidge. In at least one case, the President-elect stated that, while he would like to use the appeal to God, he was inhibited from doing so by the Constitution itself, since it prescribes the exact form to be used.

A question of no little significance is hereby raised. Did Chief Justice Taft and President Coolidge violate the Constitution, by adding to the prescribed form the appeal to God? Is it unconstitutional for the President to take his official oath in the name of God? At least one of our Presidents thought so. Then is it unconstitutional for the President to seek God's aid in the discharge of official duty? Perhaps it is pressing a point too far, to give the Constitution this interpretation, especially in view of the fact that, while it states that "no religious test shall be required as a qualification to any office or public trust under the United States," it does not forbid the voluntary employment of such a test. The great body of the people doubtless approves of what was done in this case.

The incident here narrated furnishes the opportunity for inquiring into the connection, if there be any connection, between the form of oath prescribed in the Constitution, and the clause in article VI, prohibiting the requirement of a religious test. It is sometimes asserted that the form of oath at first adopted contained an appeal to God, but that it was stricken out after the no-religious-test clause was adopted. Having examined the most reliable records to which access seems to be possible, I submit the following summary of facts.

Various papers containing plans for amending the Articles of Confederation were laid before the Convention, in all of which, with but one exception, provision was made for administering the oath of office; but in none of them was there anything about a religious test or the use of the name of God in administering the oath. All these papers were referred to a Committee of the Whole House, which met day after day, from May 30th till June 19th, 1787, when the final report was presented to the Convention. This report contains nothing about the name of God in the oath, and it makes no reference to a religious test. All that it says about the oath is in the following words: "Resolved, That the legislative, executive, and judiciary powers, within the several states, ought to be bound by oath, to support the articles of union."

After many days of discussion, during which many amendments to the report of the Committee of the Whole were adopted, it was referred to a committee of five, who were instructed to report a Constitution. This committee was appointed on July 24th, and reported the draft of a Constitution on August 6th. In this draft there is nothing about a religious test.

On August 18th, while the proposed Constitution was under consideration, a paper was submitted by someone whose name is not given, containing,

among other propositions, the following: "No religious test, or qualification, shall ever be annexed to any oath of office under the authority of the United States." This paper was referred to the same committee of five which had been entrusted with the task of preparing a draft of a Constitution. This committee reported on August 22, but their report omitted all reference to the no-religious-test clause. On August 30th, while the article relating to the oath—then numbered article 20, but afterwards embodied in Article VI—was under consideration, some one whose name is not given, moved that the following clause be added: "but no religious test shall ever be required as a qualification to any office or public trust under the authority of the United States;" and this article with the added clause, the record states, "passed unanimously in the affirmative." It is impossible to gather from the official records just what influences were at work in the Convention, to omit from the Constitution all reference to God. But it is well known that the anti-Christian influences imported at that time from France, had much to do with it.

Another chapter on the oath began upon the assembling of the first Congress after the ratification of the Constitution. One of the first things this Congress was required to do was to carry out the provision in the last clause of Article VI, which declares that "The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation, to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States."

The first Congress met on the fourth day of March, 1789, but for a considerable length of time nothing was done except to adjourn from day to day for want of a quorum.

On Monday, April 6, the House of Representatives adopted the following: "Resolved, That the form of oath to be taken by the members of the House, as required by the third clause of the sixth article of the Constitution of the Government of the United States, be as followeth, to wit: I, A. B. a Representative of the United States in the Congress thereof, do solemnly swear (or affirm as the case may be), in the presence of Almighty God, that I will support the Constitution of the United States. So help me God."

A joint committee of the two houses, however, was appointed to prepare a form of oath to be used both for senators and representatives. After much discussion, the following was agreed upon; "Be it enacted by the Senate and (House of) Representatives of the United States of America in Congress assembled, That the oath or affirmation required by the sixth article of the Constitution of the United States, shall be administered in the following form, to wit: I, A. B. do solemnly swear (or affirm as the case may be) that I will support the Constitution of the United States." This act is dated June 1, 1789, and was the first act of the first Congress of the United States, after the ratification of the Constitution. Sections 3 and 4 of this same act prescribe the same oath for state officials and all officers appointed under the authority of the United States.

A very strange inconsistency appears, however, when that same Congress took up the task of framing oaths for clerks of courts and justices of the Supreme Court of the United States. These oaths end with the words, "So help me God."

The meetings of the Senate during that first Session of Congress were nearly all held in secret, and the re-

ports of discussions are very meager. This is doubtless one reason why we know so little about the arguments that may have been employed against religious acknowledgments in the political realm. But, whatever may have been the influences at work to exclude all such acknowledgments, it is evident that such exclusion indicates a drift away from the original American idea, and a drift that will wreck the Republic unless it is checked. It is a good sign that our President has the Christian courage to take his stand in behalf of the old Puritan principle, that God is the God of nations as well as of individuals, and that public officials need His guidance in the discharge of public functions. *R. C. W.*

A REASON FOR OUR BEING

The National Reform Association: I am enclosing my check for ten dollars, and want you to know that I have a warm sympathy for the work in which you are engaged.

I enjoy reading THE CHRISTIAN STATESMAN, and have pleasure in passing it on to others whom I know to be interested. One man told me it was too good to be borrowed, and sent in his subscription.

Since we cannot all be on the firing line, I am thankful there are men worth while who can be, and will, and we ought to hold up their hands and strengthen them when we can.

"We need more men like Daniel," unafraid, courageous, fearless, who know the right and do it, who will encourage and inspire the weaker ones, and lead us all to victory.

With all good wishes and praying for God's blessing on your efforts to establish righteousness and the fear of God in the hearts of our people, I am,

Sincerely,
J. M. Hutchison.

EXPERT OPINION ON HOUSING

Editor CHRISTIAN STATESMAN:—

My attention has been called from the office of Mr. John D. Rockefeller, Jr., to your really remarkable article on "The Economic and Moral Problem of Housing" in your April number.

It is not that the article has flattering reference to my work, but its real interest is in the splendid way in which it calls the attention of the leaders of the community to the need of stimulating the production of better housing. Economically, low priced housing depends upon quantity production, and only big business can be expected to handle it properly. The time is gone by when the poor man, as an individual, can provide the right type of home at a price which he can afford to pay. In other words, housing has reached the same situation in economics as all other types of production, whether it be food, clothes, transportation or even luxuries.

On the other hand, if the right type of housing is not produced for the wage-earner—which means the majority of the people in our cities—the average American must accept a reduction in his standard of living. This means either living in dilapidated houses, with doubling up of families and lack of modern sanitation; or else it means the sacrifice of educational, cultural and religious advantages for the wives and children, in order to pay for decent homes. I believe that the Church, particularly, can do a great work in calling attention to the situation. Religion can hardly penetrate into homes where there is no sunlight, and where people live under such crowded and insanitary conditions that disease and vice gain entrance.

I would appreciate it if you would send me a couple of copies of this excellent issue.

Yours very sincerely,
Andrew J. Thomas.

The Campaign of Corruption

By Thomas L. Comstock

From different parts of the country come announcements that the ministerial bodies are making active and determined protest to mayors and police departments, against the exhibition of corrupting pictures on news stands and against the sale of evil magazines.

I am glad that such action is being taken, and I hope that it will be carried forward with a vigor which nothing can restrain until its good end is accomplished.

A few days ago I was traveling on a parlor car. Most of the other passengers were young people returning to their schools after a spring vacation. Many of the boys and girls had magazines whose covers were an offense to the eyesight. If the letter press was as vile as the covers, the magazines had no right to exist.

I am wondering how long it will be before the whole of the real American people shall wake up to the fact that there is an efficient, almost an organized plan, to break down all the standards of wholesome life in this country. That plan proceeds from the decadents of Europe who have gathered here—the so-called intelligentsia, who passed the moralities long ago, in their generations now turned to dust; from the old world's ribald scum which never had any morals; from ambitious and conscienceless racial blocs which see their opportunity for power in the deterioration of American standards; and from that greedy finance which gets an easy profit out of exploiting temptations of evil in print and in picture.

The whole satanic scheme is as definite as if the controlling elements of all these classes had met together and had concerted upon the method to be pursued. Its ingenuity could not have been excelled, if all the devilish intelligence of the world had been brought into one room to give suggestion; and its destructive effects could not have been greater, if all that devilish intelligence had been put at work upon one defined line.

Our American people need to wake up. Their old standards of morality and sobriety are taken as an offense by the classes which I have enumerated above. Their Godfearingness is a rebuke to the groups which worship only material things.

The love of Jesus Christ, the recognition of His rightful rule over this nation, and the acceptance of His law as the very soul of our national perpetuity—all these are the guards upon American stability and sanctity; and all these then are the citadels which must be broken down by the evil classes which seek to demoralize America, in order that they may gain by its ruin. Let me commend to every preacher and every parent throughout this whole country, that he join in the movement to suppress evil pictures and evil publications. There is not a city nor a hamlet in the United States, which cannot enforce decency if the ministerial bodies and the Godfearing parents of the community shall join together to demand and to enforce the necessary action.

But if we do not proceed now, we shall have a generation of horror.

Parents wonder how they can protect their children from the bad influences which surround them in modern life; and yet these very parents refuse, or at least fail to provide, the access of religious periodicals to their homes, while, at the same time, they permit the invasion of a class of literature which twenty years ago would scarcely have been permitted in a barber shop or a livery stable.

Our Dangerous Tolerance

By Junius Channing Quincy

On the 15th of last March, 7,000 Communists were gathered in Madison Square Garden, New York, to celebrate the 54th anniversary of the Paris commune. A moiety of the crowd consisted of school boys and girls who are being educated at the expense of America, assumedly to support American laws and American ideals.

The whole color scheme was red, from the draperies on the platform to the boutonniere on the jacket of the young boy.

No American flag was shown until late in the proceedings when, by the urging of one of the officials—as a belated act of protection from public judgment—the Stars and Stripes was placed on the speakers' stand.

The whole proceeding was a glorification of the Bolshevist idea. The Paris commune was hailed as the forerunner of the Russian upheaval; and the Russian upheaval as the beginning of the earthquake which will unsettle the whole world and compel the rebuilding of a new civilization.

Now I am in favor of the widest possible liberty in the expression of human convictions. Too much suppression even of a wrongful tendency in speech—if there can be such a thing as too much suppression—sometimes defeats its own end. And I am well aware that England has found herself in good case by permitting her Hyde Park radicals to let off their steam on Sabbath afternoons so that they would have no surcharge to blow off the top of the kettle during the week days. But one may grant all that, and still feel a tremor of justified indignation, when he reads of the massing of school children in a public edifice in New York City, to listen to incendiary speeches and to make their youthful covenant to the social revolution. We are expending the good money of the safe, sane, and thrifty American, to educate such children to an evil competency. Their parents pay nothing for their book learning. They claim it as a right. The child comes to believe that the object of his education is to equip him to overthrow the system under which that education is delivered to him free of charge. He learns to hate society as it is. And, by the very gift which society has rendered, he becomes to some extent powerful in his attack.

I suppose that I shall be deemed radical in my conservatism when I say that all this sort of thing—all such exhibition as that in Madison Square Garden—must be stopped. No person has a right to counsel the overthrow of this Government. If he does not like it, he can go elsewhere. In some country upon the face of the earth, he can find any form of government that the human mind can conceive. If he like the rule of the proletariat as a theory, he can go to Russia where murder is the practice. If he like revolution for its own sake, he can go to China where, for many years to come, there will be revolution piled on revolution. If he like to live in ignorance, he can go to some of the South American countries where illiteracy is the prevailing order.

Why stay in the United States with its bounteous opportunities for all; with its universality of education; with its freedom of religion and of political life; and with the assurance that industry and thrift will win high place in the earth for any intelligent man?

Why remain in the land of Washington and Lincoln, when he can go to the land of Zinovieff?

Loyal Protestants

Among the new names received for enrollment in the great cause of Protestant unification, are the following:

Nina M. Davies, Newport, Ky.
C. M. Giles, Paterson, N. J.
Mrs. C. M. Giles, Paterson, N. J.
Henry H. Cooke, East Palmyra, N. Y.
R. J. Werner, Warsaw, O.
H. K Poole, Cincinnati, O.
Louise Silberhorn, Cincinnati, O.
Melville C. Potts, Cincinnati, O.
Mary E. Potts, Cincinnati, O.
Joseph McN. Potts, Cincinnati, O.
J. A. Potts, Cincinnati, O.
Mrs. J. A. Potts, Cincinnati, O.
Mrs. C. Bowman, Cincinnati, O.
Mrs. Mary Smith, Cincinnati, O.
Mrs. Frank Brown, Madison, O.
Mrs. Stella Craig, Cincinnati, O.
E. Isabelle Seyfriedt, Cincinnati, O.
F. A. Smith, Cincinnati, O.
Mrs. F. A. Smith, Cincinnati, O.
Cecil Smith, Cincinnati, O.
Mary F. White, McMinnville, Ore.
Marie Moses, McMinnville, Ore.
Margaret Graham, McMinnville, Ore.
Howell Day, McMinnville, Ore.
E. E. McKinney, McMinnville, Ore.
L. C. Kaufman, McMinnville, Ore.
Thos. Stephenson, Carlton, Ore.
Verona Clarke, McMinnville, Ore.
T. L. Van Orsdal, McMinnville, Ore.
Thos. W. Ladd, McMinnville, Ore.
S. David Titus, McMinville, Ore.
Verna Hinshaw, McMinnville, Ore.
Cara H. Wright, McMinnville, Ore.
Frances Kurtz, McMinnville, Ore.
Ella M. Kendrick, McMinnville, Ore.
Geo. W. Williams, Latrobe, Pa.
M. G. Oberholtzer, Allentown, Pa.
Maude L. Theis, Wilkes Barre, Pa.
Mrs. Mabel McClain, Brookville, Pa.
Mrs. A. F. Behling, McDonald, Pa.
Mrs. J. A. Crummy, McDonald, Pa.
Mrs. Bertha Walters, McDonald, Pa.
Mrs. S. E. McKnight, Pittsburgh, Pa.
Mrs. Joseph Bardsley, Mt. Lebanon, Pa.
Ralph Burton, Beloit, Wis.
Rannveiga Burton, Beloit, Wis.
Grace L. Wakeham, Okanogan, Wis.
Lottie Crawford, McMinnville, Ore.
Jessie Testadt, McMinnville, Ore.
Mrs. M. H. Kendall, McMinnville, Ore.
Thelma L. Gilden, McMinnville, Ore.
Reta Dey, McMinnville, Ore.
Dorothy Walker, McMinnville, Ore.
Margaret MacDougall, McMinnville, Ore.
Crystel Summers, McMinnville, Ore.
N. E. Hinshaw, McMinnville, Ore.
A. J. Jensen, Amity, Ore.
J. B. Stullenberger, Amity, Ore.
W. B. Smith, McMinnville, Ore.
D. B. Hutchings, Carlton, Ore.
J. B. Klatt, McMinnville, Ore.
J. M. Graves, McMinnville, Ore.
Florence Allen, McMinnville, Ore.
Bonita L. Shaun, McMinnville, Ore.

FOR PROTESTANT UNITY

Do you believe in Protestant ideals and institutions? Do you desire their protection and perpetuation? Clip this Coupon and send it to The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. On request you may also obtain as many pledges as you desire for signature by your friends.

This is a Christian nation.
This is a Protestant Christian nation.
Its ideals and its institutions—its laws and its customs are Protestant.
I favor a closer unification of Protestants for the maintenance of the Protestant character of this nation.

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Mrs. Shepard's Letter

What a wonderful and interesting, as well as delightful time, we have had during this winter down in the old sunny southland! Our campaign has carried us into Tennessee, Mississippi, Alabama and Louisiana, and each state seems to grow in interest as our work progresses. The South is being awakened to the spread of Mormon propaganda, and, once aroused, they respond with true southern enthusiasm and with helpful co-operation. It has been a real joy and a spiritual uplift to be associated with so many ministers that have given our cause such hearty support.

We have met the Mormon missionaries in every city and town, have found them teaching, holding street and cottage meetings, and in some places they were holding meetings in the shops. Everywhere we have sounded the note of warning, in high schools, colleges and shops, as well as carrying the vital message into the churches.

Quaint old New Orleans, the most interesting city in all our country, has been our headquarters for some time, and it has brought unusual joy to our hearts to be here, because of the success of the campaign.

New Orleans is old and most conservative, and the opening work was very difficult. Plans for the meetings were made during the height of the winter festival, the Mardi Gras. It is a gala week of festivities, preceding Lent, and it draws thousands to the city. Inasmuch as citizens generally are interested in this event, it is hard to secure their interest in anything else, but Miss Lamb, with her usual perseverance, arranged a series of most successful meetings.

My first address Sabbath morning, in the Coliseum Street Baptist Church, was broadcasted over the radio, and this gave us unusual publicity; but the best part of the meeting was the result which came two weeks later.

In my audience that morning were a man and his wife, who had been among the early Mormon converts here. They asked to speak to me at the close of the meeting and we had some discussion, and I felt certain that God was leading them out into the truth. The next day the lady was back, and again she asked a number of questions. Later, she invited me to her home to meet the Mormon elders. She wanted them to refute my statements. Several of us met them at a morning service in this home, and for over two hours we discussed their teachings. Several times we had the elders cornered, and more than once they made admissions to certain beliefs which they had at first denied and about which they had never told their New Orleans converts. This splendid man and his wife feel that they have, for several years, been grossly deceived, and they have asked to have their names taken from the Mormon church records. They will now go into the Baptist church and have asked for baptism. Their abandonment of Mormonism means a great deal, for their home has been the center for the elders at all times. Many meetings and some marriages have taken place there, and at all seasons the elders have had meals and entertainment; but all this is now at an end.

These two fine Christian people, temporarily deceived and deluded by the Mormon missionaries, have discovered that they were being led into error, and are returning with fresh zeal and renewed contentment to the faith of our fathers, the solid and unalterable truth of evangelical Christianity.

May I be a little personal, and end my letter with this very lovely poem which this dear woman has dedicated to me? I appreciate it so much, and the many readers of our STATESMAN, who have followed my work, will enjoy it with me:

TO THE ANGEL OF TRUTH

I close my eyes; a sweet vision o'er me steals;
I seem to feel that I have found a friend
That I can love and trust unto the end.
Angel of Truth, rightly named Shepard,
To bring the lost sheep into the fold,
More precious to her than all treasures of gold.

MY PRAYER

As down in the sunless retreats of the ocean,
Sweet flowers are springing no mortal can see,
So deep in my soul the still prayer of devotion,
Unheard by the world, rises silent for thee.

My sentiments and thanks for the sweet pearls of truth that fell from the loving lips that converted the author.

I know that, as you read this, you will join with me in a prayer that this dear convert to real Christianity may be a power to win others from this cult which had held her in its grip for several years.

Plans are being completed for a great mass meeting in New Orleans' largest auditorium, the Jerusalem Temple. One Christian man, with a real vision, is putting over this great meeting, assisted by others who are giving him most valuable aid; thousands of bills are covering every part of the city, window cards are in homes and on autos and trucks, and a great streamer hangs across St. Charles Street. This man is determined that every one shall know the menace of Mormonism, and he is willing to give his time, talents and money, to give such information to the people of his city. Oh, that we might have more like him all over our nation!

The Mormon church is so aroused over the progress of our campaign here, that Heber J. Grant, their "prophet," and eleven of his leading men came to New Orleans and held three meetings, but with very poor results.

We praise God for victories.

Lulu Loveland Shepard.

The Vanguard, a British temperance paper published in New Zealand, has in a recent issue, a picture of the Almac Hotel of New York, with the accompanying note:

"The Almac is one of the numerous palatial hotels erected in New York City since the adoption of prohibition. This structure, nineteen stories high, is located at 71st St. and Broadway, and was completed in 1923. The hotels of America have never been so prosperous in their history, as they have been since the liquor traffic was abolished by the Eighteenth Amendment. Note the church next door. We dare not build hotels next churches in New Zealand."

Mormonism has tripled in thirty years, largely out of our own church memberships, and just because people did not know the almost-heathenism they were going into. The tragedy of such facts only one who knows both sides can appreciate. Surely it is the duty of the religious press and pulpit to let people know, and thus stop these tragedies by the thousand every year! We know of a Christian Endeavor president in New York who was won to Mormonism, and later swore at us from a crowd on a street in Utah, opposing our gospel meetings; and of a former Lutheran woman who said to us, hugging her soiled baby to her breast, "My little boy, he be God bye-and-bye! My little boy, he be God bye-and-bye!"—correct Mormon doctrine!—*Rev. John D. Nutting.*

The Degradation of the Trees

By Isaac Snyder

"Only God can make a tree."

But men can use the tree to make pulp; and can turn the pulp into paper; and can print on the paper such things as never ought to be uttered.

When I think of the sublimity of the tree as God would have it, and when I reflect upon the inspiration with which He has led men into the learning of the arts; and then realize how the best gifts of nature and the best competence of human intelligence are sometimes combined and misused, my soul is filled with a regret which closely approaches horror.

Just now I find that the good agencies of society, particularly in the larger cities, are seeking to make a fight against unclean books and unclean plays. And, so far, they do not seem to make much headway. Under the abused claim for a free press, and free speech, and toleration, and art for art's sake, and for the right of the people to have what the people want, etc., a most evil work goes on, and the officers of government do not seem to have either inclination enough or strength enough to make the necessary suppression.

It was Milton who said, "As well kill a good man as kill a good book." One may say with equal truth, "As well deliberately bring a murderer into the world as bring a bad book into existence."

I know that there is ample supply of good reading for old and young; but anyone who observes must know, also, that the reading matter which is thrust upon public notice is that which is likely to get attention. And we Protestant Americans must be thoroughly conscious of the fact that, in much of the literature (save the mark!) that is crowded upon public attention, there is a definite propaganda in the United States, to break down, by evil printed word, the old moral standards of this country. Look at the covers of some of the magazines, if your eye will endure the indignity for the sake of the information; read some of the stories which are carried in so-called popular reading, if you need to know by actual experience; and you will realize that the plot to break down the old Puritan standards of thought and speech in this country, is succeeding almost as completely as the devil himself could have desired.

They tell us that the forests are being denuded to make paper pulp. That of itself is a pity, for nothing in inanimate nature is more beautiful than a tree—unless it be snow. But the loss of the forest becomes a sin as well as a sorrow, when we contemplate the evil use to which the wastage is applied.

I have a humble remedy to offer, and one which can be made truly effective. Let every Christian father and mother make an appeal to any newspaper which prints evil stuff; and utter an emphatic remonstrance to every establishment which carries the shameless magazine covers that are shown at book stores and railway news stands and other places. If remonstrance is not enough, let the individual suggest that he does not care to have his family deal with any person who carries for sale, matter which tends to degrade the morality of the American people. If these suggestions were generally observed, you would see a change in ninety days.

It is not a sufficient answer, for the individual to say: "Oh, what use would it be for me to remonstrate or to boycott? I am only one." If enough heads of

families, who believe in the proper safeguarding of youth, would act according to their belief, we should have the indecencies buried under an avalanche of indignation. But, if the good moral people of this country prefer to grumble rather than to act resolutely, they have only themselves to blame for the result.

As a final proposition, I say, let us all do our part to suppress evil—for we are strong enough to do it; or let us quit our criticism of the evil.

* * * * *

If any newspaper or book seller or news stand were to offer to the public in general, anything which was offensive to the Catholic religion, the Church of Rome would find a way to utter remonstrance which would be effective. And prudence would command the suppression of the offending publication.

Surely the Protestant citizenship of this country, believing in the old American ideals of decency, ought to be as strong and intelligent in behalf of the youth of all America, as the Catholic church would be in its own behalf.

A "Religious Life Emphasis Week" has just been observed in Des Moines, Iowa. Mass meetings in many sections of the city, and daily assemblies in each of the five colleges and the eight high schools were held, and the attendance ranged from 20,000 to 30,000 a day. Sherwood Eddy describes the meetings as having been the most remarkable he had seen in thirty years' experience as an evangelist. He says:

"The entire campaign was spiritual, not spectacular.

"A thousand cities have conducted weeks of meetings based on a personal gospel; this city presented a whole gospel—personal and social—applied to the whole of life—in the home, in business, in race relations, in international relations, in political, social and religious life."

MILLIONS FOR TRASH

The news stands are covered with a mass of magazines and papers, cheap and gaudy both without and within. To many of them, much worse descriptions might be applied. They are corrupt and corrupting—mental and moral poison. And, while the publishers of vileness wax fat on their ill-gotten gains, the denominational papers and other journals that strive to hold the line for Christianity in this country, struggle along with inadequate support and sometimes are obliged to abandon their good work altogether. More than one Christian journal has suspended or ceased operation during the last year or two. We do not have immediately available the facts and statistics concerning all of them, but we find quoted from the *Record of Christian Work*, a report concerning the Methodist papers, which is an indication of what is happening far too generally to the religious press:

In recent years the problem of conducting a church paper so as to make it pay its way, has become increasingly difficult. The *Central Christian Advocate*, a Methodist weekly published at Kansas City, Mo., reports that the loss on periodicals published by the Methodist church in the United States during the last quadrennium was $767,346. Some of the losses quoted were $101,598 for the *Epworth Herald*; $48,498 for the *Western Christian Advocate*; $65,321 for the *Northwestern Christian Advocate*; $132,196 for the *Christian Advocate* published in New York; $45,135 for the *Christian Apologist*, and $28,615 for the *Methodist Review*. The paper reporting showed a loss of $101,362.

A recently published survey of the religious situation in the Hawaiian Islands in 1922, gives the following religious affiliations, out of a total of 307,000: Catholics 70,000; Mormons 13,000; Methodists 1,324; Episcopalians 2,256; and Congregational churches 10,148.

CURRENT NOTES AND OPINION

DR. COLEMAN ON THE CHRISTIAN AMENDMENT

In answer to inquiries made in an open letter to Dr. W. J. Coleman, Editor of *The Christian Nation,* the following letter from Dr. Coleman appears in the *Nation.* It explains the reasons for and answers some of the more common objections to the Amendment:

"Dear Brother:—Your interesting letter of the 19th ult., in regard to the meaning and purpose of the proposed Christian Amendment, is at hand. I may not be able to answer all your questions to your satisfaction, but I will try.

"The law of Jesus Christ I understand to be the whole Bible. His authority is back of all and, as He is Lord of all," this is His law for all. However, it is proposed in the Amendment to recognize Him as King of nations, so that the only part of the Bible that is in question in this connection, is the part given to nations.

"As to what laws the Christian Amendment would bring up that we do not have now, the people who would adopt the Amendment would decide that. It would seem to me that a people who would adopt the Christian Amendment would bring up the Bible law of divorce, refuse it for other than Scriptural grounds and probably punish the guilty party. They might also bring up a law on polygamy. The Bible law with regard to education would likely come up and the Bible be used in the public schools. Those unwilling to have their children read the Bible would educate them elsewhere, as the Roman Catholics now do. State universities would cease to be the hotbeds of infidelity that they generally are at present. The Christian Sabbath would be kept by the Government in the mail service, and by the great corporations as well as by private citizens. The officers of the Government would be chosen from among the Christian citizens and because of their Christianity. Many such issues might come up, as the people come to appreciate the truth and value of the law of Christ.

"As for the gain found in the recognition of Jesus Christ as King, it seems to me that it would be greatly to the honor and glory of God. It is generally admitted now that God deals with nations as with individuals. He requires individuals to confess Him before men, and seems to make such confession very important, in fact vital. Is there not the same reason that nations should confess Him before men? Missionaries are now agreed that one of the most needed changes is to Christianize the influence of America upon the heathen world. How will this be accomplished but by America recognizing Christ?

"As for penalties, I understand that Jesus Christ has a penalty for every law of His that is broken, whether men recognize it or not. That is the reason why nations that refuse or neglect to recognize and serve Jesus Christ as their divine King are doomed. They will be destroyed from the earth or scattered like the Jews.

"But whatever laws of Christ are recognized and enacted into our law by the people, will have the usual human penalties attached, as in the case of our laws now. This will serve to keep our nation from suffering the penalties of divine judgments.

"The Christian Amendment cannot

be adopted but by a large majority of the people of the United States and in the face of strenuous opposition. When the people of the United States do that, they will be ready—if they have not done it before—to face all these more common issues of every day life.

"This is a great subject which cannot be made plain in every particular even in a long letter, but I hope that these suggestions may lead you to give your earnest support to the Christian Amendment.

"Yours very sincerely,

"W. J. Coleman."

IF UNCLE SAM WOULD—

[*Religious Telescope*]

Paganism is challenging America to a trial of strength—and a testing of moral principles. America cannot decline the challenge. Upon its issue will depend the vindication of Christianity and the destiny of nations. The most powerful argument for Christianity in this age—absolutely unanswerable—would be a Christianized America; not necessarily, by any means, the conversion of all its masses of peoples, but America redeemed from its national sins, dominated by Christian ideals and represented in all the courts of the world by Christian agencies.

Somebody has asked, "What if Uncle Sam would hit the saw-dust trail?" While we speak of the Nation being Christian, we cannot say it truthfully so long as 62,000,000 of our people pay no regard or respect to the Christian religion. But this is not the saddest fact of our people. The question is—How many of those who profess Christianity are really and truly Christian? America cannot be truly Christian so long as her Government and officials barter Christian principles and make excuses for law violations.

When Uncle Sam strikes the "saw-dust trail," the church's conquest flag will float side by side with the Stars and Stripes from every flagstaff, and men will no longer contend for their own promotion in office. Class legislation will come to an end, and the blessings of our national welfare will go out to the last individual under the flag. To get Uncle Sam to strike the "saw-dust trail" is the one great, unfinished task of Home Missions. May the Lord hasten the Day of Jubilee.

ST. PATRICK OR ST. FRANCIS COULD JOIN HANDS WITH THESE

[*The Baptist*]

The following communication addressed to the Government of the United States from a group of American missionaries in China, has been going the rounds of the press:

The undersigned, American missionaries, are in China as messengers of the gospel of brotherhood and peace. Our task is to lead men and women into a new life in Christ, which promotes brotherhood and takes away all occasion of wars. We therefore express our earnest desire that no form of military pressure, especially no foreign military force, be exerted to protect us or our property; and that, in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expeditions be sent out, no indemnities be exacted. We take this stand believing that the way to establish righteousness and peace is through bringing the spirit of personal good-will to bear on all persons under all circumstances, even through suffering wrong without retaliation. This is what we understand the example of Jesus Christ to mean.

We wish to be clear that we have no authority to speak for our missions or churches, and sign simply in our individual capacity.

* * * * *

To the memorandum of American missionaries in China, renouncing for themselves the right of protection by

the military forces of the United States, perhaps the refusal of this Government to make any exceptions was the only reply it could make under the circumstances. But if so, there is need of a revision of both missionary and international policies on this point. Suppose that the followers of Confucius were to undertake a nation-wide propaganda in the United States under a pledge of the Chinese government to protect them in the enterprise. What would be the American reaction to such a proposal? But this would be an exact parallel to the case of Christian missions in China under a pledge of American protection. All missionaries to foreign lands ought to go with the distinct understanding that their lives are in the care of Christ and not of Caesar. The cross of Christ ought not to be linked together with the flag of empire. Who protected the earlier missionaries that planted the cross among barbarians and savages?

UNCLE SAM WANTS RECRUITS IN FIGHT ON RUM ROW

[*The American Issue*]

Wanted by Uncle Sam—honest, law-abiding, stalwart citizens between the ages of 18 and 35 years to aid in driving liquor pirates from the Atlantic Ocean!

The United States Coast Guard appealed to Arthur J. Davis, state superintendent of the Anti-Saloon League, early this month to aid in getting the right kind of men into the dry navy.

The Publicity Department of the League immediately released a statement to the press of the entire country, and wishes to give it added publicity now, urging seamen's institutes, clubs, civic organizations, colleges, and churches to broadcast it, calling it to the attention of men who are fitted by character, age and ability to meet the demand for real patriots in this branch of the service.

Recruiting Stations Opened

The United States Coast Guard has opened a recruiting station at Room 9, Barge Office, Battery Park, New York City and in several other cities of the country (Boston, Baltimore, Norfolk and Philadelphia) to recruit seamen between the ages of 18 and 35 years to man the 100 new 75-foot patrol boats which will be added to the dry navy this spring.

Commissioned officers in charge of the New York station appeal to the law-abiding element of the country to help Uncle Sam man these boats with capable, honest men who can be depended upon in the fight to rid the Atlantic Ocean of liquor pirates.

The appeal for recruits is being broadcast by Arthur L. Davis, state superintendent of the Anti-Saloon League of New York, whose co-operation has been sought by officers at the Battery Recruiting Station. Mr. Davis was called upon to transmit the Government's appeal through all the publicity channels at the League's command. The recruiting officers hope in this way to reach a class of citizens who will accept service as a matter of patriotic duty, as well as of adventure, and will have at heart the success of the job in hand thus preventing the lawless element from undermining the ranks of the service.

Asks Aid of Law-Abiding

Mr. Davis declared:

> This is an unprecedented opportunity, for the people of the country to get solidly behind this branch of the Government, and the least that law-abiding people can do is to bring this service to the attention of capable, trustworthy men and encourage them to join the dry navy.

Recruiting starts immediately, and the need for men is urgent as each of the hundred boats must be manned by

a crew consisting of chief boatswain's mate; boatswain first class; chief motor machinist; two motor machinists, first class ship's cook, second class; seamen, first class. The demand is for experienced seamen even if their experience is limited to yachts and small boats, but a few inexperienced young men will be taken as apprentices. The service also wants radio men and operators who understand the upkeep of marine gas engines.

Recruits will be enlisted at once and sent to New London to the receiving unit where they will be given some training. Their transportation to New London will be free. Wages range from $21 to $126 a month, plus increase for previous government service.

Chance for Ex-Service Men

According to the Commissioned officers in charge of recruiting there is an excellent opportunity for ex-service men who can secure the positions as chiefs, taking command at once, if their previous experience and qualifications are adequate. Advancement is sure and will be quick because of the urgency of the demand to fill vacancies in the entire new unit of 100 boats.

Previous discharges from service will be required. Recommendations are necessary and will be thoroughly investigated. Young men between the ages of 18 and 21 must have the consent of parents.

The commissioned officer who asked Mr. Davis's co-operation said:

We want to strengthen the morale of the Coast Guard and insure the integrity of our new crews.

With crews made up of honest citizens who are interested in the enforcement of law and who regard the service of their country as of paramount importance, we can soon clean up the pirates who are defying the Government and making a farce of our laws.

The prohibition law is on the statute books today because the people of the country wanted it, the great majority of our people are for it and are demanding its enforcement. Congress has appropriated vast sums to insure enforcement and, as the Government is willing to do its part by supplying boats and equipment, it is not too much to ask the decent, law-abiding element to help man these boats with honest, stalwart, trustworthy men.

History of the Coast Guard

The Coast Guard service has a long and honorable history. Its establishment dates back to 1790 when it was organized as the Revenue Cutter service. It formed the coast defense of the country before the regular Navy was established, and its career covers four wars during each of which it participated in national defence. During the World War the Coast Guard was declared part of the Navy, and its boats acted as ocean escorts and convoys for troops and supplies establishing patrol bases at Gibraltar and Brest.

The duty of the crew on patrol boats will be varied including, besides the activities in the elimination of rum row, the rescue of ships at sea and of shipwrecked victims, warning vessels of the nearness of icebergs and ice-floes, transmission of messages and picking up distress signals.

The radio department offers varied and interesting experience, as the new patrol boats have been fitted up with new transmitting and receiving sets, perfected by the Western Electric Company, which combine all the latest devices and the most up-to-date equipment.

Recruiting offices in other cities are the Customs House in Baltimore, Boston and Norfolk, and at the Postoffice Building in Philadelphia.

Big business is now starting to help the Government in its big Prohibition drive. So the big bootleggers might as well crawl into their big holes and pull the holes in after them.

People and Events

"Corianton", a play based on the Book of Mormon, was recently produced by a stock company in Salt Lake City.

The area of the United States proper is about twice that of China exclusive of Mongolia, Manchuria and other dependencies.

The appropriation by Congress for improved roads and trails in the various national parks and monuments is $2,500,000.

The present holder of the typewriting speed record in the United States is Albert Tangora. His record is 147 words a minute.

Jean de Reszke who, precedent to Caruso, was considered the world's greatest tenor, died April 3 at Nice. He was seventy-five years old.

On the summit of Mt. Scopus overlooking Jerusalem, the new Hebrew University was inaugurated on April 1. The Earl of Balfour dedicated the University.

This year, 1925, marks the four hundredth anniversary of the first printing of the New Testament in English, an achievement due to the heroic William Tyndale.

Newspaper dispatches say that, with the stabilization of money and the improved financial condition in Germany, there is a marked increase in alcoholism.

Jacob Cable, alleged to be 107 years old, died recently at his home in Butler County, Pennsylvania. On the ground that he was too old to enlist, he was rejected as a recruit for the Civil War.

The European state now known as Czechoslovakia is composed of the former Austrian states of Bohemia, Moravia, and a portion of Silesia, and the former Hungarian districts of Slovakia and Ruthenia.

Mrs. Rosalie Claire Simpson, said to have been the last Confederate army nurse alive, died March 20 at Seattle, Washington. She was eighty-five years old. Her husband had been a dispatch bearer for General Lee.

George W. Wickersham, Attorney-General of the United States under the Taft administration, has accepted the chairmanship of the Commission on International Justice and Goodwill of the Federal Council of Churches.

April 23 was celebrated as the birthday anniversary of Shakespeare, although it has never been definitely established that this was the exact date of his birth. He was born in 1564, and there is a record of his baptism on April 26 of the year.

Bishop William A. Quayle, one of the best beloved churchmen in the Methodist Episcopal church, died at his home in Baldwin, Kansas, on March 9 of this year. His rare and significant personality and his achievements as an orator and author had won him a fame far beyond the confines of his denomination.

Ray Stannard Baker, who is compiling an official biography of Woodrow Wilson, is the author, under his own name, of many sociological and economic books and articles; while, under his pen name of David Grayson, he is the author of "Adventures in Contentment," "Adventures in Friendship," "The Friendly Road," and other well known and popular books.

April 13 was the 182nd anniversary of the birth of Thomas Jefferson. The day was marked by exercises at Monticello, Virginia, Jefferson's former home, which is to be preserved as a national patriotic shrine.

The Army Air Service recently awarded contracts totalling more than $1,100,000 for eighty-five new planes. It is believed that the new machines will be safer and more easily maneuvered. They will replace the war-built De Havilands.

Frederick A. Cook, former Arctic explorer and fraudulent claimant of the honor of discovering the North Pole, has just begun a term of fourteen years and nine months at Leavenworth, for illegal and dishonest operations by an oil company which he promoted.

Beginning April 8 and continuing through eight days, orthodox Jews celebrated the Passover or "Feast of Unleavened Bread," by which they commemorate the liberation of the Israelites from Egyptian bondage, and their forty year journey through the wilderness to the Promised Land.

Jose Iturralde, president of the Southwestern Socialist party of Mexico, recently declared that divorce has been made so easy in Yucatan that the requirements for a foreigner were only forty days residence and a fee of $250, the service of a lawyer being unnecessary; and that natives need only register their decision to separate.

Joseph G. Cannon, better known throughout the country as "Uncle Joe," is spending the evening of his life pleasantly, at his beautiful home in Danville, Illinois. After fifty years in Congress, a part of which time he was Speaker of the House, he retired from politics two years ago. He will be eighty-nine years old on May 7.

The candidacy of Germany's former war chief, Hindenburg, is watched with interest and apprehension throughout the world and especially in Europe. A European paper says that if the name were Hohenzollern instead of Hindenburg, its significance could scarcely be more complete; and that the election of Hindenburg would be a re-election of the Hohenzollerns.

Samuel S. Childs who died March 17 of this year, was a public benefactor. Forty years ago he and his brother William went into the restaurant business, imbued with the idea that they could build a worthy personal success by providing the public with good, clean food in sanitary surroundings at a minimum profit. The great chain of Child's restaurants in twenty-nine states is a monument to their energy, efficiency and fair dealing. Mr. Childs was at the time of his death an elder in the Presbyterian Church of Basking Ridge, N. J., a teacher in the men's Bible class of the church, and a devoted Christian man in his daily life.

With the question of the French debt prominent in the public mind, and in connection with the consideration of the long friendly relations between France and America, the report of the American Committee for Devastated France, Inc., just made public, has a special interest. It covers the period from the establishment of the Committee in April 1, 1918 to the formal ending of its work on March 31, 1924. During that time, the Committee received $4,813,749 in cash and supplies, and of this sum 76.85 per cent or $3,688,873 was sent to France or was spent in the United States for the benefit of France. Miss Anne Morgan, daughter of J. Pierpont Morgan headed the Committee during its entire existence.

Good Tidings

During the last twenty-five years the number of Christians in Asia, Africa, and China has nearly doubled.

It is reported that the city council of Chicago has adopted the rule of opening all its sessions with prayer.

The United States Public Health Service has announced the cure of four lepers who had been held in the national home for lepers at Carrville, La.

The treaty between Canada and the United States which provides for the suppression of narcotic smuggling along the border, has been ratified by the Canadian Senate.

Specialists at the medical school of Western University claim to have discovered a remedy which will relieve and, in many cases, cure victims of epilepsy.

On condition that bankers of the state raise an equal amount, Bernard M. Baruch, a New York banker, has pledged $1,500,000 to rehabilitate the boll weevil stricken section of South Carolina.

There are 200 Christian churches with 250 Christian Sabbath schools in Tokyo, Japan. The Sabbath school membership comprises 25,000 children. Another interesting thing is that three of the leading daily papers of Tokyo are either partially or wholly under Christian influence.

Secretary Hoover, who has been cooperating with state and municipal bodies to reduce accidents from automobile traffic, recently announced that there was a marked reduction in accidents and fatalities during the latter part of 1924 and the early months of this year. In seven of the ten leading cities of the country, there was a reduction of 34 per cent fatal in automobile accidents in January 1925 as compared with January 1924.

In Oak Park, a Chicago suburb with a population of 50,000, a plan is laid for a mid-May festival, a feature of which will be a revival of church going in the old fashioned way on foot. The idea originated with a newspaper editor after Oak Park had voted down a proposal to permit Sunday movies.

The newspapers quote George W. Wickersham, former United States Attorney-General under President Taft, now Chairman of the Commission of International Justice and Goodwill of the Federal Council of Churches, as predicting that the American people will approve and adopt membership in the World Court not later than this coming winter.

Believing that those who gather large fortunes should distribute their wealth during their own life time, Leopold Schepp, head of a cocoanut importing company of New York, recently divided $22,900 among his employees and is now considering plans for a $2,500,000 foundation to provide needy boys with an adequate education for useful carrers.

In answer to the foreign accusation that we are a nation of materialists and to our own fear that we may really be as sordid as we are pictured, Elihu Root offers a comforting word concerning the place of the United States, its

ideals and its achievements in the world:

"We really have ideals about human progress, and we wish to stand for them. We have long professed them, and we do not wish anybody to put us in the position of appearing to be hypocites and humbugs. If there be any project of international co-operation proposed which will really be for the benefit of civilization, we do not wish to have it treated as something that somebody else wants and is trying to get us into. If it is real we want it to succeed just as much as anybody else can want it to succeed; and we wish to be counted in as supporting it unless there is some real obstacle in the way which cannot be removed. And by real obstacle we mean something substantial, not any fanciful or trivial difference of opinion about non-essential things."

THE TRULY EDUCATED

Ramsay MacDonald, late prime minister of England, declares in a recent talk on education, that the learned man, even with a university degree, is not necessarily an "educated man." This is his description of a truly educated man:

The educated man is a man with certain subtle spiritual qualities which make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of his life.

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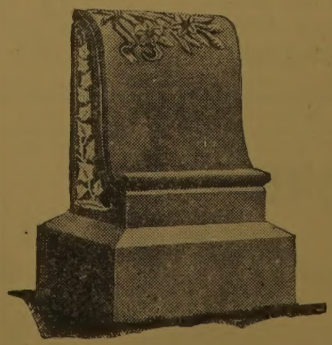

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